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THE  
CHURCH MISSIONARY  
ATLAS.

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NEW AND ENLARGED EDITION  
(THE SEVENTH).

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PART III.  
CEYLON, MAURITIUS, CHINA, JAPAN, N. ZEALAND  
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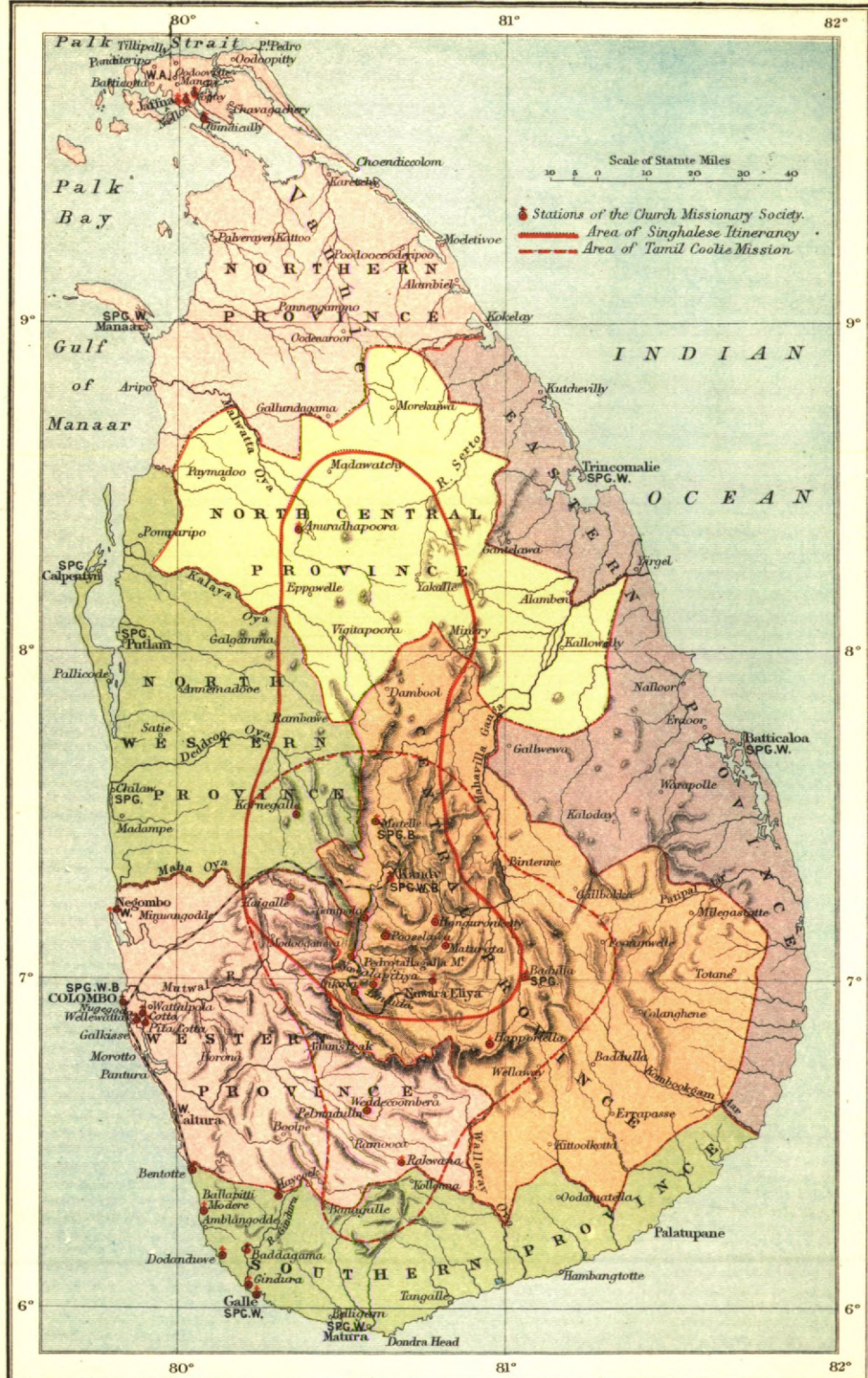
## NOTE.

THIS is the Third Part of the New Edition (the Seventh) of the CHURCH MISSIONARY ATLAS, and contains Ceylon, Mauritius, China, Japan, New Zealand, North-West America, and North Pacific. Part I. (Africa, and the Mohammedan Lands of the East) and Part II. (India) were published early in 1887.

*September, 1891.*







Stanford's Geog. Establishment, London.

## THE CEYLON MISSION.

THE Island of Ceylon was known to the Greeks as Taprobane, to the Arabs as Serendib, to old Sanskrit writers as Lanka Dwipa. In ancient times Egyptians, Greeks, Romans, Persians, and Arabs traded to its ports, and some have identified Point de Galle with the Tarshish of the Hebrews.

In point of size, Ceylon is rather smaller than Ireland. Its length from north to south is 271 miles, and its greatest width 137 miles. Its area, including dependent isles, is 24,454 square miles. It is one of the loveliest islands in the world, and its fauna and flora are scarcely to be excelled in variety and beauty. This wealth of vegetation is greatly due to the warm moisture of a climate subject to two annual monsoons, one from the north-east, the other from the south-west, each in turn bringing a deluge of rain. It is doubtless from this cause that, although so near the Equator, the heat is less oppressive than in India. There is moreover a very great variety of climate in different parts of the isle.

Of the various races who people the isle, (1) a small number of utterly uncivilized *Veddahs* still inhabit the jungles on the east coast, where for more than 2000 years they have retained their primitive manner of life. They are supposed to be the descendants of the aborigines—the Yakkhos, or devils, as they are called in native legend. These were conquered by an invading race who (543 B.C.) swept down from the valley of the Ganges, commanded by Wijaya, the son of a king of Bengal. He founded the royal dynasty which held sway in Ceylon for about 2300 years. It was in the reign of one of his successors, King Devenipia-Tissa (307 B.C.) that Buddhism became the state religion of Ceylon.

(2) The descendants of these conquerors bear the name of *Singhalese* (from Singha, a lion). They are a singularly graceful race, with delicate features and slender limbs. The inhabitants of the Singhalese Highlands, of which Kandy is the capital, are much more sturdy, and retained their independence for three centuries after the Maritime Provinces had been conquered by European settlers.

(3) The *Tamils* are the descendants of mercenaries and invaders from the Malabar coast of Southern India, who repeatedly contested possession of the isle. They form the chief population of the north, and occupy the east and west coasts as far south as Batticaloa and Chilaw. A very large number of Tamils of a lower social grade are imported as coolies to work on the coffee and tea plantations. The majority of the Tamils worship the Hindu gods, but both they and the Buddhist Singhalese practise the devil-worship of Southern India.

(4) The *Moormen*, who are the most energetic inhabitants of the isle, and the most enterprising traders, are probably descended from Arabs, who conquered some sea-coast towns in the 11th century and inter-married with the women of the land. They are Mohammedans, as are also the Malays, who were imported into Ceylon by the Dutch as mercenaries, and now form the backbone of the police.

(5) Another large section of the community are the *Burghers*, descended from intermarriage of Portuguese or Dutch colonists with Native women. The Portuguese Burghers are the most miserable class in Ceylon, but the Dutch Burghers are highly respected, and are largely employed in Government offices and other responsible posts.

The total population, according to the census for 1885, is 2,825,000. This comprises Singhalese, 1,920,000; Tamils, 687,000; Moormen, 182,000; other native races, 13,000; Burghers, 18,000; Europeans, 5000. The census of 1881 reckoned 268,000 Christians, of whom 162,270 were Singhalese, 82,220 were Tamil, 32 were Malays, three were Moormen, and only one Veddah professed Christianity. The remainder were Europeans and Burghers. The Christians were classed as follows:—Roman Catholics, 208,000; Episcopalians, 22,000; Wesleyans,

20,000; Presbyterians and Congregationalists, 13,000; Baptists, 5000. Though the figures here given are taken from the official census, it is well to note that the total number of Protestant Christians of all sects *who are recognized adherents of any Mission* does not exceed 35,000. Here, as in India, many who would be no credit to any creed can assume the name for their own ends. And as regards the large number of Roman Catholics, it must be admitted that a vast majority have simply exchanged the name of one idolatry for another—the gaudy processions in honour of divers saints (whose images are substituted for those of the gods which are worshipped alike by Buddhists and Tamils) *being escorted by the identical devil-dancers and truly diabolical music of their neighbours.*

One of the strongholds of Buddhism is the temple at Kandy, owing to its possession of a piece of yellow ivory, two inches long and as thick as a first finger, which is supposed to be one of Buddha's teeth, and as such receives the most devout worship from Buddhists of all nations. The Kings of Cambodia, Burmah, and Siam send offerings, and their people come on solemn pilgrimage to do homage to this priceless relic. The Delada Maligawa, or Shrine of the Tooth, stands on the brink of the lake, and is the scene of a magnificent annual festival, when, with much imposing ceremonial, this precious tooth is brought forth from the innermost shrine, resembling a richly-jewelled thimble-case, wherein it habitually reposes, securely cradled in a nest of bell-shaped dagobas or relic-shrines one within the other. With such a centre of sanctity as this worshipful tooth, it is only natural that Kandy should be the chosen home of a very large body of Buddhist monks. They have several monasteries and two colleges, and the yellow-robed brethren form a conspicuous feature in the neighbourhood of the town, as indeed they do throughout the island. Seeing how large a piece of bone is revered as the Tooth of Buddha, it is only natural that his Foot should be large in proportion. Accordingly, that beautiful mountain which is called by foreigners *Adam's Peak*, is only known to the Singhalese islanders as the Sri Pada, or Holy Footprint, because on the rock which crowns its extreme summit there is an indentation, partly natural, partly artificial, bearing a rude likeness to a huge footprint, six feet in length. The Mohammedans crowd here to do homage to the memory of Adam, while the Tamils believe that the footprint is that of one of their gods—the worshippers of Siva claiming it as his mark, and the votaries of Vishnu ascribing it to Saman, who in India is worshipped under the name of Lakshmana. Buddhism in Ceylon is largely tinged with the superstitions of the aboriginal inhabitants—the worship (so strongly condemned by Buddha) of sun, moon, and planets, of gods and deified heroes, ancestors, snakes, and especially of evil spirits, commonly called “devil-worship,” being practised by a large proportion of the nominal Buddhists, apparently without incurring serious ecclesiastical censure; in fact, many images of Vishnu, Siva, and other Hindu or aboriginal gods are admitted within the temples, though more frequently in a separate building within the same enclosure. Yet the system of Buddhism here taught is most elaborate and intricate. While revering Gautama as the Buddha of the present era, his worshippers believe that twenty-four different Buddhas have previously become incarnate on earth. Here and there we come on huge images of Buddha, not often represented alone, or by three figures exactly alike, as in China, but by three figures, of which one is standing, one sitting in contemplation, and one reclining as if in sleep, the latter typifying the unconscious state of Nirvana, which is the aim and end of all Buddhist desire. These three figures are sometimes sculptured on a cyclopean scale from the solid rock, as at Polanarua. An object of extreme interest at Anaradhapura is the celebrated Sacred Bo-tree (*Ficus religiosa*), which is believed to be the identical tree grown from a branch brought in B.C. 307 from India by the Princess Saughamitta, a branch of that very tree beneath which Gautama sat when he became perfected as a Buddha. The tree,



which has ever since been the centre of so much veneration, is a very wizened old stem, but about a dozen stems rise from the same stone platform, apparently from the same root. All are accepted as sacred, and multitudes of pilgrims come to do it homage, and reverentially carry away any leaves that may flutter from it. [Since this was written the Sacred Bo-tree has been blown down during a storm.]

The principal seat of Government is at Colombo, on the western sea-coast. By the recent construction of a secure harbour this city has become the recognized port to which all traffic flows. Under the name of Kalambu, Colombo was described by the Moors, in 1340, as "the finest city in Serendib." Two centuries later the Portuguese changed the name to that which it now bears, in honour of Christopher Columbus. Its rocky headland was subsequently fortified by the Dutch. The town has a population of 120,000, and is well provided with hotels, churches, fine Government House, and other public buildings. These and the pleasant one-storeyed bungalows of European residents are so isolated in shady gardens that a very small part of the town assumes the prosaic character of streets, though there is much crowding in the pettah or Black Town, which is chiefly composed of the mud-built houses of the natives of all naturalized races—Singhalese and Tamils, Moors and Malays, Dutch and Portuguese Burghers. Four hours by rail—a railway which is a marvel of engineering—brings us from the lovely green of swampy rice-fields, along the face of richly-wooded and craggy hills, to the city of Kandy, 1600 feet above the sea-level—a town of 22,000 inhabitants. It lies in a cup-shaped valley on the brink of an artificial lake; the pleasant houses of many foreign residents are perched on the steep hills around, and here the British Governor has his semi-tropical quarters.

#### CHRISTIANITY IN CEYLON.

Probably in no other country is the record of the conflicts of Christian sects more painful than in Ceylon, where it has formed so prominent a feature in all the dealings of successive mercenary invaders, whose selfish cruelty could not fail to make the several creeds odious in the eyes of the people. As to winning their hearts, that was never attempted, except perhaps in very early days, when a community of Persian merchants who were Nestorian Christians established headquarters on the shores of the Gulf of Manaar.

European influence first appears prominently in 1505, when the Portuguese subdued the Maritime Provinces, and introduced a well-nigh compulsory Roman Catholicism. Under pressure, multitudes yielded and submitted to baptism, while continuing to practise the rites of the Buddhist and Brahmin faiths. Some lingering trace of Nestorian teaching may have predisposed the Tamils of the Jaffna Peninsula to the Christian faith; for when, in A.D. 1544, Francis Xavier made his earliest proselytes among the fisher-folk of Cape Comorin, those of Manaar sent him an invitation to come and teach them also. Though unable to do so in person, he sent one of his clergy, and ere long about seven hundred received baptism.

In 1656 the Portuguese were expelled by the Dutch, who insisted on the profession of Protestant Christianity, proclaiming the Reformed Church of Holland to be the established religion of the island, and that none save those who had been admitted by baptism could hold any office under Government, or even be allowed to farm land! Of course, upon this, hundreds of thousands pressed forward to submit to the test thus sacrilegiously imposed, Brahmans claiming their right to do so without even laying aside the outward symbols of their heathen worship! So little did the Dutch clergy seek to obtain any hold on the hearts of the people, that they would not even take the trouble to learn their language, but taught them through interpreters. At the same time cruel penal

laws were issued against Roman Catholics, who were subject to all possible civil disabilities, even marriage by a priest being declared invalid. Thus Christianity was presented to the islanders solely as the ground for bitter contentions between the two bodies of those professing it. As a matter of course, a Church built upon a basis of political bribery and coercion could not stand when these incentives were removed, and so when, in 1796, the British obtained supremacy and proclaimed religious liberty, the outwardly imposing Dutch Church faded away like a dream, notwithstanding that it was for some time recognized as the Established Church of the Colony. Mr. North, the first British Governor, not only took active measures for restoring the Dutch village-schools all over the island, but also offered Government assistance to the clergy if they would itinerate through the rural districts, and so keep alive some knowledge of the Christian faith. The people no sooner perceived this interest evinced by their new rulers, than, supposing that religious profession and political reward would continue to go hand in hand, the nominal converts increased rapidly, only to be followed by wholesale apostasy so soon as they realized that their creed was a matter of absolute indifference to their official superiors. Thus, whereas in A.D. 1801 no less than 342,000 Singhalese professed the Protestant faith, ten years later that number was diminished by one-half, the rest having returned to Buddhism! Likewise in the Northern Districts, where in A.D. 1802, upwards of 136,000 of the Tamil population were nominal Presbyterians, the cloak of "Government religion" was thrown off so rapidly, that four years later, the fine old Dutch churches were described as having been left to go to ruin, the Protestant religion being extinct, and the congregations having all returned, either to the Church of Rome or to the worship of the Hindu gods.

Ceylon was one of the first fields to which the fathers of the Church Missionary Society turned their eyes. The Island, having lately become a British possession, seemed to have special claims upon them, especially after the collapse of the superficial State Christianity introduced by the Dutch. It was not, however, till 1814 that the Committee were able to begin their long-contemplated efforts in Asia at all. They then sent out four missionaries, of whom two, the Revs. W. Greenwood and T. Norton, were appointed to Ceylon. But the vessel in which they sailed had to put back for repairs, and before she finally started, the Committee were led to alter their destination to India. In 1817, however, four men were at last sent to Ceylon, the Revs. S. Lambrick, R. Mayor, B. Ward, and J. Knight. In the next five years four stations were begun, which have been principal centres of work ever since, viz. Kandy, Baddegama, Cotta, and Jaffna. Not until 1850 was Colombo, the seat of government, occupied; and the two important evangelistic agencies for the hill country of the Central Province, the Kandyan Itinerancy and the Tamil Cooly Mission, were founded in 1853 and 1855 respectively. From the first, progress was very slow. When the Jubilee of the Mission was celebrated in 1868, there were under 3000 Native Christians connected with it. In the next twenty years this number was doubled. The converts have been about equally gathered from the Singhalese and the Tamil population. Of the twenty-three C.M.S. Native clergymen who have been ordained in Ceylon, fourteen have been Singhalese and nine Tamil. Among the missionaries of former years should be specially named W. Adley, 1824-46 (who only died in 1889, aged 97); G. C. Trimmell, 1826-47; W. Oakley, 1835-86 (who never once returned to England during his half-century of service); J. F. Haslam, M.A. (9th Wrangler), 1838-50; H. Powell, 1838-45 (afterwards Vicar of Bolton and Hon. Canon of Manchester); S. Hobbs, 1855-62, besides previous service in Tinnevely (afterwards Rector of Compton Valence); R. Pargiter, 1845-64 (afterwards Association Secretary); Isaiah Wood, 1847-61; W. Clark, 1868-78, besides previous and subsequent service in South India; R. Bren, 1849-58 (afterwards in charge of the Society's Preparatory Institution); G. Parsons,



1849-66; C. C. Fenn, M.A., 1851-63 (afterwards Secretary of the Society); C. C. McArthur, 1858-67 (afterwards Association Secretary); W. E. Rowlands, 1861-91; J. Allcock, 1864-88; T. Good, 1866-74 (afterwards Incumbent of Sandford, Dublin); E. M. Griffith, 1867 till his death in March, 1889. Of missionaries still on the staff, the Rev. E. T. Higgins has laboured since 1851 (with an interval in England as Association Secretary); the Rev. J. Ireland Jones, since 1857; the Rev. S. Coles, since 1860; the Revs. R. T. Dowbiggin and D. Wood, since 1867; the Rev. J. D. Simmons, since 1874 (after previous service in Tinnevely).

#### WESTERN AND SOUTHERN PROVINCES.

Colombo, the modern capital of the Island, was not occupied by the Society until 1850. Some years before that, however, in 1843, a C.M.S. Association was formed at Colombo to help the Mission with funds, under the auspices of Sir Colin Campbell, then Governor, and other high officials. In 1850, the Rev. G. Pettitt, of Tinnevely, was transferred to Ceylon as Secretary of the Mission, and in that capacity took up his abode at Colombo. He found some Singhalese catechists at work, and a few converts; and he organized also a Tamil Mission. But his chief effort was the erection of a church for the English residents, on the esplanade called Galle Face, as a centre of evangelical and missionary influence, on the plan followed at Calcutta and Bombay. It was opened by Bishop Chapman in 1853; and, ever since, English, Singhalese, and Tamil services have been conducted in it for the congregations of the three races respectively. Among the ministers of this church have been the Revs. H. Whitley, C. C. Fenn, J. H. Clowes, J. Ireland Jones, H. Newton, and E. T. Higgins. Another church, St. Luke's, Borella, now belongs to the Society; and both of them have assigned parochial districts. Active evangelistic work, by means of public preaching, visiting, and vernacular schools, is carried on for both Singhalese and Tamils; and there is a Tamil Christian Girls' Boarding School.

Cotta is a village six miles from Colombo, which has a history. When the Portuguese first arrived in Ceylon, Cotta was a royal residence. Under the Dutch, it was a centre of religious teaching and influence. There was a large church, and one of the ministers, a Singhalese Christian who had been educated in Holland, was the first to translate the New Testament into the vernacular. The whole population of the district then professed Christianity and had been baptized. There was no Buddhist temple, and the Buddhist priests were forbidden to recite their prayers in public. The transfer of Ceylon to the British brought a great change. The Dutch system of a nominal state religion was very defective; but the English had no system at all. Churches and schools fell into decay; and the mass of the people, whose Christianity had been the merest profession, relapsed into Buddhism. A Baptist missionary sought for two or three years to bring them to Christ, but about 1820 he left the place. In 1822 it was occupied for the C.M.S. by the Rev. S. Lambrick. Assisted by Mr. Selkirk, he devoted much pains to the translation of the Scriptures, and in 1833 they completed what is known as the Cotta Bible. In 1828 a Training Institution was begun, which, with some variations in scope and purpose, and some few intervals, has been carried on ever since, and many godly pastors, evangelists, and teachers have been educated in it. J. F. Haslam was its Principal from 1838 to 1850, and C. C. Fenn from 1853 to 1863. But for forty years after its occupation, Cotta proved a most disappointing field. So accustomed were the people to a mere outward profession of religion, that the most fervent preaching failed to touch them. There were hundreds of nominal adherents, but little true religion among them; and when in 1862 a great "Buddhist revival" took place, and Christianity was vehemently assailed with weapons forged by the infidelity of Europe, great numbers apostatized. The weeding, however, did good; and since then the Native

Christian community has been in a far more healthy state. Under the Revs. J. Ireland Jones and R. T. Dowbiggin, active evangelistic agencies have covered the district; efficient schools have been carried on; native pastors have ministered to the village congregations; and year by year Cotta has contributed to the history of the Ceylon Mission touching instances of the power of divine grace.

Baddegama, a large village fourteen miles from Galle, in the Southern Province, and in the midst of beautiful scenery, was occupied in **Baddegama:** 1819 by the Rev. R. Mayor. A picturesquely situated church was consecrated by Bishop Heber in 1826, and it is said that at Baddegama the ideas suggested themselves to him which were afterwards embodied in his famous Missionary Hymn. The names of G. C. Trimmell, H. Powell, C. Greenwood, G. Parsons, A. Gunasékara, and J. Allcock are connected with Baddegama. The history of the Mission is very similar to that of Cotta.

#### CENTRAL PROVINCE.

The Singhalese of the hill-country of Ceylon are called Kandyans. They are of a stronger and more independent character than the Singhalese of the plains, and they preserved their freedom intact throughout the Portuguese and Dutch periods. It was with great difficulty, and after the massacre by them of one whole detachment of troops (in 1803), that the British forces at length subdued them, in 1815. Two years later, a formidable insurrection broke out, but it was quelled in 1818 when the famous relic before noticed, Buddha's Tooth, was captured.

The occupation of Kandy as a Mission station took place in the same year, under the advice of the then Governor of Ceylon, Sir R. Brownrigg. **Kandy.** The Rev. S. Lambrick was the first missionary, and on his removal to Cotta, the Rev. T. Browning took charge. But the missionary whose name is indissolubly connected with Kandy was the Rev. W. Oakley, who laboured there from 1835 to 1867. In that year he removed to the hill-station of Nuwera Eliya, where he lived for twenty years more as the active Secretary and revered counsellor of the whole Ceylon Mission. The pastoral care of the Singhalese congregation of Trinity Church was handed over to a native clergyman, the Rev. Cornelius Jayasinha. An interregnum of catechists followed, and lasted for several years, but in 1867 the Rev. Henry Gunasékara succeeded, and he has continued in his post ever since, and acted as Chairman of the Kandy Church Council, with which three or four other congregations are also connected.

In 1857 the *Kandy Collegiate School* was opened by the Rev. J. Ireland Jones, with a view to attract the sons of the Kandyan chiefs. In **The Kandy** this it was not successful, and though it was valued by others, it **College.** was closed after six years. In 1871 it was reopened by the name of Trinity College by the Rev. R. Collins, and quickly took an important position, which it has since maintained. Mr. Collins was succeeded in the Principalship by the Rev. J. G. Garrett, who was in turn succeeded by the Rev. E. N. Hodges. In 1889 Mr. Hodges was appointed to the Bishopric of Travancore and Cochin, and his post at Kandy was taken up by the Rev. E. J. Perry, a master in Merchant Taylors' School. But the new Principal had hardly got to work when he was accidentally shot dead. In 1890 the Rev. H. P. Napier was appointed to succeed him.

In 1853, the Rev. E. T. Higgins founded the *Kandyan or Singhalese Itinerancy*, an evangelistic mission to the villages all over the **Kandyan** hill-country. This work involves a rough and arduous life. In **Itinerancy.** a country as large as Wales, the missionary has to be incessantly walking up and down mountains higher than any in Wales, and to be content at night with the most uninviting accommodation in a Kandyan hut. The Revs. J. Ireland Jones, S. Coles, and J. Allcock are among those who have taken an active part in this work; and many hundreds of converts have been baptized. A second centre of itinerancy is at Kurunegala (or Kornegalle).

Another Itinerant Mission over nearly the same district was begun in 1855, called the *Tamil Cooly Mission*. The hills and mountains in the centre of Ceylon are (or were) covered with coffee plantations (tea has now partly superseded them). The labourers for these plantations are Tamils from

South India, who come over to Ceylon for a term of years and then return to their own land. Their neglected condition, and

accessibility to Christian influence, attracted the attention of Dr. John Murdoch (so well known for his labours in behalf of vernacular education and literature in India) and the Rev. W. Knight, Secretary of the C.M.S., who was visiting Ceylon to inspect the Mission; and in 1855 the Tamil Cooly Mission was established under the auspices of the European planters themselves, a Local Committee of whom was formed, comprising men of various denominations. The C.M.S. took entire charge of the work, the Local Committee undertaking to defray all expenses except the maintenance of any European missionaries who might be sent. Tamil catechists were obtained from the Native Church in Tinnevely; and the Rev. S. Hobbs also came over from the Tinnevely Mission to superintend them. Mr. Hobbs was succeeded by the Rev. J. Pickford; and among the subsequent labourers were the Revs. W. Clark, E. M. Griffith, W. E. Rowlands, J. D. Simmons, and H. Horsley. Many hundreds of the coolies have been baptized, a great many of whom have returned to India.

#### NORTHERN PROVINCE.

Jaffna, the peninsula at the north end of Ceylon, was, as already mentioned, one of the first districts occupied by the Society. The peninsula is thirty-six miles long by twenty broad, and consists of one great plain, covered with palmyra and cocoa-nut palms. The population exceeds 200,000, almost entirely Tamils, immigrants from South India, and Hindus in religion. The Rev. Joseph Knight was the first C.M.S. missionary in Jaffna, his station being *Nellore*. Of the other missionaries in past years whose names have been already given, the following laboured at Jaffna:—W. Adley, R. Pargiter, R. Bren, C. C. McArthur, H. D. Buswell, T. Good, E. M. Griffith; and of living missionaries, among others, D. Wood and J. D. Simmons. In 1841 the district of *Chundicully* was taken up, an old Portuguese church being handed to the Mission by its pastor, Christian David, a convert of Schwartz's. In 1849, the *Copay* district was occupied. An important high-class Boys' School was begun at Chundicully in 1851, replacing a Boarding-School which had been carried on there. Among other institutions are the Copay Training Institution for schoolmasters, opened in 1853, and the Nellore Girls' Boarding-School, in 1842. There are four pastorates, Nellore, Copay, Chundicully, and Pallai; and the extensive adjacent district on the mainland, called the Wannie, is regularly visited by evangelists.

In 1887, and again in 1889, special "Missions" were conducted in Ceylon by the Rev. G. C. Grubb. Remarkable blessing was vouchsafed; many English planters were converted to Christ, and the Christian men among them stirred up to greater zeal in His service; and the effect of this, both upon the Native Christians and upon the evangelistic work among the heathen, has been very marked.

The C.M.S. Church Council system is successfully worked in Ceylon. The District Councils manage all financial business; and the Central Council is a powerful deliberative body, which has on several occasions manifested exemplary faithfulness to Scriptural and Evangelical truth.

#### DIOCESE OF COLOMBO.

Ceylon was included in the Diocese of Calcutta when that see was established in 1814, but when the Diocese of Madras was formed in 1835 it was transferred thereto. The Diocese of Colombo, which is co-extensive with the Island, was established in 1845. The Bishops have been Dr. Chapman, 1845; Dr. Piers C. Claughton, 1862; Dr.

Bishops of  
Colombo.

Jermyn, 1871; and Dr. R. S. Copleston, consecrated in 1876. On Bishop Copleston's arrival in the Island, serious difficulties arose, owing to his seeking a more direct control than his predecessors had had over all the missionary work in the Diocese. The Society conceived that its just liberties as an independent organization, and of its missionaries as clergymen of the diocese, were at stake; and the controversy was rendered still more painful by theological differences. The missionaries feared the influence of the Bishop's advanced Church views, and their protests were backed by the Committee at home; but this is not the place to enter into details. In 1880, the questions at issue were submitted to the Archbishop of Canterbury (Dr. Tait), the Archbishop of York (Dr. Thomson), the Bishops of London (Dr. Jackson), Durham (Dr. Lightfoot), and Winchester (Dr. Harold Browne); and the result was an "Opinion" from these five prelates which was accepted on both sides as satisfactory, and under which the Mission has been carried on ever since with little difficulty. The Bishop has worked very cordially with the missionaries, visiting every station in turn, confirming candidates, and joining in evangelistic preaching, &c. In 1884, indeed, some questions arose upon which the missionaries and lay friends in Ceylon differed from the Home Committee, and the Revs. J. Barton and C. C. Fenn were sent out to adjust matters; which they accomplished to general satisfaction, and no further difficulty has occurred.

In 1881, notice was given by the Government that the English Church in Ceylon was to be disestablished, and the subsidies withdrawn, vested interests being respected. The Bishop summoned a Synod or Conference, comprising the clergy and lay representatives, English and Native, which appointed a Committee to prepare a constitution for the Disestablished Church. This, after some preliminary difficulties and prolonged though friendly discussions, was successfully accomplished by 1886, the date fixed for disestablishment to take effect. Two or three of the Society's missionaries took an active part in this work. The English Church in Ceylon is now entirely independent, but by its own constitution, voluntarily and unanimously adopted, it is linked in closest association with the Church of England. By an Act of the local Legislature, the English Church in Ceylon is bound by the same laws and rules as the Church of England; and, by the same Act, any resolution of the local Church body not in accordance with this obligation is *ipso facto* void. This Act could, of course, be repealed, and doubtless would be so if it were found that such was the general wish of the local Church.

The other Missions in Ceylon are the S.P.G., the Wesleyan and Baptist Societies, the Salvation Army, and the American Board (Congregationalist), the last-named in Jaffna only. Much work is also done by chaplains appointed by the Bishop, who are enjoined to labour among both Europeans and Natives.

According to the Indian Decennial Statistics of 1881, the total number of Native Christians connected with these agencies was 35,700, of whom 14,540 were attached to the Church of England (*besides* the C.M.S. Christians), and 12,870 were Wesleyans.

*Statistics, 1890.*—European Ordained Missionaries, 17; Native Clergy, 15; European Female Teachers, 2; Native Lay Agents, 510; Native Baptized Christians, 7576; Catechumens, 268; Communicants, 2572; Scholars, 12,661.

#### CHRONOLOGICAL TABLE.

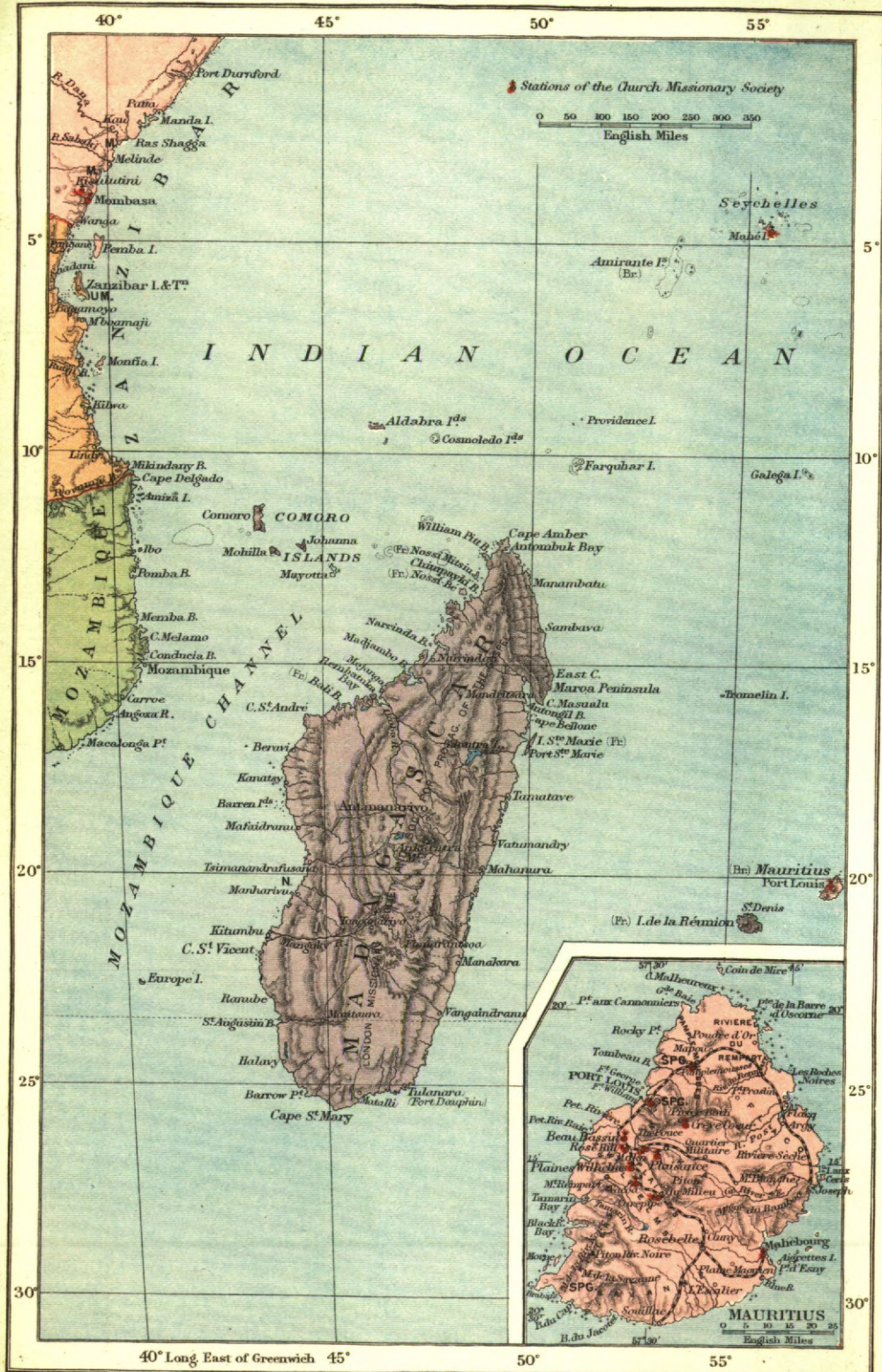
1505.—Portuguese occupation; Roman Catholicism forced on the people.  
 1656.—Portuguese expelled by the Dutch; State Christianity introduced.  
 1796.—British supremacy proclaimed: religious liberty followed.  
 1818-1823.—C.M.S. at work: Missions started at Kandy, Baddegama, Cotta, and Jaffna.  
 1845.—See of Colombo founded.  
 1850.—Colombo Mission begun.  
 1853.—Kandyan Itinerancy begun.  
 1855.—Tamil Cooly Mission formed.

1862.—Buddhist "revival" at Cotta.  
 1871.—Trinity College, Kandy, opened.  
 1876.—Consecration of Bishop Copleston.  
 1890.—Arbitration of Archbishop of Canterbury and other prelates on differences between Bishop Copleston and the C.M.S.  
 1884.—Visit of Revs. J. Barton and C. C. Fenn.  
 1886.—Disestablishment of the Church; new constitution completed. Death of Rev. W. Oakley.  
 1887-89.—Special Missions conducted by Rev. G. C. Grubb.





## ZANZIBAR TO MAURITIUS



## THE MAURITIUS MISSION.

*(The Map is designed to show the position of the Island of Mauritius in the Indian Ocean, and its relation to Africa and Madagascar.)*

**Island and People.** The small Island of Mauritius lies just within the Southern Tropic. It contains an area of 714 square miles, and is therefore a little larger than the county of Herts. It is a most picturesque and romantic-looking island; the land, broken by hill and dale, ascends from the coast to the interior, where there are extensive tablelands of different elevations, forming the districts of Moka and Plaines Wilhelms. There are three principal chains of mountains, rising in height from 1800 to 2800 feet above the sea-level. The peak known as Pieter Both, rising above Crève Cœur, is very striking from its marked fantastic shape. The climate is, on the whole, healthy. The soil in many parts is rich. The total population of the Island of Mauritius in 1889 was about 366,000 souls, more closely distributed over its area than the population of Belgium. Of that number some 255,000 are by birth or descent British Indians; the remainder consists of a mixed population of Creoles (of various races), together with natives of China, Bourbon, Great Britain, Madagascar, France, East Africa, and elsewhere, and in that order numerically. The capital, Port Louis, has a population of about 70,000 souls, now chiefly coloured and Indian; the upper classes generally living in the higher parts. About 12,000 of the inhabitants of the island are Protestants, about 100,000 Roman Catholics, and about 254,000 Heathen and Mohammedans. There are about one hundred miles of railway and of telegraph.

**Early History.** The Island of Mauritius was uninhabited when discovered by the Portuguese in 1505, and it was not till 1598, when it passed into the hands of the Dutch, that it received from them the name of Mauritius in honour of Prince Maurice. It became the occasional resort of pirates and adventurers till it was regularly colonized by the Dutch in 1644. In 1710 it was abandoned by them, and in 1721 was taken possession of by the French and peopled by them from their colony in the neighbouring Isle of Bourbon. Its value was greatly increased by the introduction soon after of the sugar-cane, cultivated by a large slave population. Its geographical position between India and the Cape made it of much importance to their East India trade, and from it their men-of-war and privateers made sorties upon our Indiamen. In 1810 it was taken by Great Britain, and in 1814 was made over unconditionally to the British Crown at the Treaty of Paris. It has since remained part of our Colonial Empire.

**The ex-slaves.** In 1834 slavery was abolished in Mauritius, and about 90,000 African and Malagasy slaves were emancipated. The great majority of these poor people would (there is little doubt) have thankfully embraced the religion of the English nation which set them free at so great a price; but no efforts were made adequate to this end. Natural causes induced them to join the Roman Catholic religion of their French employers. The ancient "Code Noir" (of 1723) had provided for the religious instruction of slaves; but it was found at the cession of the Colony to the English Government that next to nothing had been done in this direction beyond the mere formal act of baptism, and even that had been much neglected. As late as 1829 only two slaves could be certified by the Roman Catholic Vicar-Apostolic to be "sufficiently instructed in the religion they professed to know the nature and obligations of an oath," and the Roman Catholic authorities complained of their ignorance, and of their neglect of public worship. Meanwhile efforts were being made by a few private English residents in this behalf, and the Government "Apprentices" (over 1000 in number) were also instructed about this period in the principles of the Church of England. Some of the chaplains of the troops and

of the men-of-war used what opportunities they had for evangelizing the ignorant and scattered pagans in the Colony and its Dependencies, notably in the Seychelles and in Rodrigues. But their labours were, in too many instances, frustrated by the subsequent perverting efforts of the Romish missionaries, well acquainted with the local French patois. In 1836 the English Civil Chaplain, the Rev. A. Denny, was authorized by the S.P.G. to open schools for evangelizing the ex-slaves and the poorer population generally. But the venerable Society was not the first or the only worker then in the field. As early as 1814 a branch of the British and Foreign Bible Society had been established in Mauritius under the special sanction of the first Governor, Sir R. T. Farquhar, who expressed his "earnest desire" to see a school established for the indigent Creoles and free blacks, and for the translation of the Gospel into the Madagascar tongue. In 1836 the Rev. J. Lebrun, of the London Missionary Society, was appointed Director of the Mico benefactions in Mauritius, opened two good schools, and earned by his noble evangelistic efforts the name of the "Apostle of Mauritius." The "Christian Brothers" soon after commenced school operations for the Roman Catholic Church.

Since the abolition of slavery a demand which has since sprung up for more labour has been met by the promotion of the free emigration of coolies or hired labourers from various parts of India. The greater part of these coolies used formerly to return to their own land with their savings after periods of service of five to ten years, but now the easy conditions of life in the colony are tempting many of them to remain, and in consequence a new peasantry has sprung up. These coolies, numbering some 255,000 (more than the coolies of Ceylon), have been chiefly drawn from the hill-tribes of Bengal and Orissa, the rest from the Tamil and Telugu people of the south coast, with an increasing number from Behar, the North-West Provinces, and the Punjab. As the stream of immigration still flows freely, the island in this aspect may be regarded as a missionary out-post of India.

One consequence of this motley population is the extraordinary variety of languages which are used. The immigrants from North India speak Bengali, Hindi, and Urdu; those from South India, Tamil, Telugu, and Canarese; while French and the Creole patois and Chinese are also largely used.

In 1854, the Rev. Vincent W. Ryan was appointed first Bishop of Mauritius, and in the same year one of the C.M.S. missionaries, the late Rev. David Fenn, of Madras, visited the island from India for the restoration of his health; and having found how readily the immigrants from India listened to the preaching of the Gospel, strongly urged the commencement of an effort similar to that which was then being initiated in the Kandyan district of Ceylon. For this work missionaries were found whose failure of health had terminated their labours in India, but to whom a providential opening was thus afforded of prolonging their services in a more favourable climate, among people with whose language, religion, and habits they were already familiar. In 1856 the Rev. S. (afterwards Archdeacon) Hobbs, and the Rev. P. Ansorgé, arrived as the first missionaries. The Mission has been much indebted to the cordial encouragement and wise control of the first Bishop, as well as of his successors, Bishops Hatchard, Huxtable, and Royston, especially the last-named, who held the See from 1872 to 1890. Dr. Royston, who was formerly secretary to the C.M.S. Madras Corresponding Committee, has been succeeded by the Rev. William Walsh, D.D., who was consecrated in 1891.

The result of the work of the missionaries, by God's blessing, has been as follows. The Native Christians in connection with the C.M.S. in 1889 were 2436. Some 3000 more have been baptized during the Society's work in the island, some of whom have returned to India, while many have fallen asleep. In 1880 a Native Church



Council was formed. The Bishop is patron, and the senior missionary chairman. The vice-chairman is a layman and the secretary a native clergyman. The Council consists of three clerical and twelve lay delegates. The Bishop accepts the nomination of the Church Council as a title to holy orders. The congregations connected with the Native Church Council are divided into five pastorates—Port Louis, the Northern, the North Central, the South Central, and the Southern. A Diocesan Preparandi Institution, which was opened on the 1st of February, 1886, is training several of the Society's candidates for work. A Juvenile (native) Missionary Association was formed in 1886 by Mrs. Royston.

The missionaries in Mauritius have greatly aided the authorities from time to time in the work of imparting elementary education to the inhabitants; and when, some years ago, the Governor of the island (the late Sir W. Stevenson) founded an Indian and African orphan asylum at Powder Mills, he invited the Rev. Paul Ansorgé to undertake its management. This Asylum continued under Mr. Ansorgé's care for several years, and when it became a purely Governmental institution, he started a Bengali Boarding-school similar to the excellent Tamil boarding-school under Archdeacon Hobbs at Crève Cœur. Eventually both these boarding-schools were combined into one at Plaisance, which has since been under the care of the Rev. N. Honiss. These institutions have been very useful in educating many respectable Indians and Africans, who are now engaged in different parts of the island as artisans, constables, servants, teachers, catechists, &c. The Government grant having much decreased, the school is now chiefly dependent on gifts through the Missionary Leaves Association. The schools in connection with the Society in the island are twenty-five. In addition to these, there are about forty Government schools, besides others which are aided by Government. Very inadequate provision has as yet been made for the Indian children. Of some 47,250 of school-going age only 4500 are receiving any education. Whoever occupies this field will be master of the future of Mauritius, for these children will be the backbone of the island in twenty years or less.

Mauritius has 148 small island dependencies, with a population of about 19,000. Of these, some 16,000 are in the Seychelles Islands, of which the principal, Mahé, is about 940 miles distant from Port Louis, and about 1000 miles from the coast of East Africa. This island was occupied by the C.M.S. in 1874. Here the Africans predominate, some 2500 liberated slaves having been landed at different times at Mahé by the ships of the squadron engaged in suppressing the East African slave-trade. Commiserating their spiritual destitution, Bishop Royston and others made strong efforts in their behalf, in response to which the C.M.S. established a Mission at Mahé in 1874. With the aid of 1000*l.* made over by the Bishop, an Industrial Institution was established on land situated upon the "Capucin" Mountain, some 2000 feet high, to which the name Venn's Town was given by the late Rev. W. B. Chancellor; and here many young negroes, the children of liberated slaves, for some years received Christian instruction and industrial training. The African squatters in the neighbourhood of Venn's Town, and also in more distant parts of Mahé, were also visited and instructed. At the neighbouring island of Praslin is a Creole clergyman, partly supported by the S.P.G. For the many other little "Oil Islands" scattered beyond, and for *Diego Garcia* and the *Chagos Islands*, now a coaling station for steamers, it is a great problem, the Bishop says, how best to provide. Happily their inhabitants are few, and they return generally from time to time to headquarters, after working a fixed period of service. The island of *Rodrigues* (300 miles from Mauritius in a north-easterly direction, and very inaccessible) was visited by Bishop Royston in 1881, and subsequently a Creole catechist was sent to work there among the little flock of under a hundred souls. It was but the

third brief visit paid by any clergyman of the English Church since the diocese was formed. Most of its people are Roman Catholics, and have a French priest paid by Government.

A large proportion of the planters, both in Mauritius and the Seychelles, are French Roman Catholics, and although they have usually treated the Protestant missionaries with consideration, it is only natural that their sympathy and support should be chiefly given to the Roman priests and teachers, who of late years have occupied the island in great force. In this aspect, the work carried on among the coolies presents greater difficulties in Mauritius than in Ceylon. The Roman Catholics are very active, particularly among the Creole population, the great majority of whom belong to their faith. They work also among the Hindus. At Mahé, where they have a bishop, a dozen missionary priests and many sisters, while in Mauritius they have an Archbishop and some fifty priests.

The only other Protestant missionary society at work in Mauritius is the S.P.G., which has one European missionary, two native clergy-men, and five catechists.

#### MADAGASCAR.

From 1863 to 1874, the Society had also, connected with the Mauritius Mission, a Mission in Madagascar. That great island had been the field of one of the most remarkable Missions of the London C.M.S. in Missionary Society. It was first visited in 1818. In 1837 the missionaries were expelled, and the Christians were for many years severely persecuted. When, on the death of Queen Ranavalona, in 1861, the wonderful spread of the Gospel during the long night of persecution became known, the L.M.S. invited the C.M.S. to share in the work of evangelization, by occupying the northern and eastern coasts. In 1864, the S.P.G. also began a Mission. Some 300 converts were the result of the ten years' work of the C.M.S. missionaries, Revs. T. Campbell and H. Maundrell. In 1874, both these brethren, and the Rev. W. Denning, who had lately joined them, were away in consequence of ill-health; and at that juncture an event occurred which led to their being permanently withdrawn. The two Church of England Missions had been provisionally under the episcopal supervision of the Bishop of Mauritius; but a Bishop for Madagascar, consecrated by the Scotch Episcopal Church, was now sent out, and as the S.P.G. Mission had its headquarters at the capital, Antananarivo, it was arranged that he should reside there. To this the L.M.S. objected, as they had long been in possession; and the C.M.S. Committee, to avoid the ecclesiastical difficulties certain to arise, determined to retire altogether from the island. Mr. Maundrell and Mr. Denning were transferred to Japan, and Mr. Campbell retired; and the converts were taken charge of by the S.P.G. missionaries under Bishop Kestell-Cornish. It should be added that the Bishop has joined with the L.M.S. missionaries in the work of Bible translation, sitting for some years on a Committee presided over by an L.M.S. man.

*Statistics, 1890.*—European Clergy, 3; Native Clergy, 3; European Lay Agent, 1; Native Lay Agents, 52; Native Baptized Christians, 2419; Catechumens, 98; Communicants, 525; Scholars, 1403.

#### CHRONOLOGICAL TABLE.

1854.—Rev. V. W. Ryan appointed first Bishop of Mauritius.	1871.—Rev. Dr. Huxtable appointed third Bishop on the death of Dr. Hatchard.
1856.—C.M.S. Mauritius Mission begun.	1872.—Rev. Dr. Royston consecrated fourth Bishop on the death of Dr. Huxtable.
1859.—Indian Orphan Asylum formed by Government.	1874.—C.M.S. withdrew from Madagascar. Seychelles Mission begun.
1863.—C.M.S. Mission to Madagascar.	1882.—Rev. J. Ernest, a Tamil, the first Mauritius-born Indian ordained.
1864.—First ordination of an Indian—Rev. C. Kushalli—to the diaconate.	1890.—Retirement of Bishop Royston.
1869.—Rev. Dr. Hatchard consecrated as second Bishop of Mauritius.	1891.—Consecration of Bishop Walsh.









## CHINA.\*

## I. THE COUNTRY AND PEOPLE.

IN considering China as a mission-field, one may well feel staggered by its stupendous extent of territory and enormous population. Its boundaries comprise one-tenth of the habitable world. The area of the whole of Europe, with its islands, is 3,797,256 square miles, while that of the Chinese Empire is about one-fourth larger, viz. 5,300,000 square miles. But only about two-fifths of this vast area are comprised in the eighteen provinces of China Proper, including the two large islands of Hainan and Formosa. The remaining three-fifths include Thibet, Chinese Tartary, Mongolia, Manchuria, and Corea on the north, and Cochinchina on the south; and some of these great countries are but nominally a part of the Empire.

But though so vast in extent, Thibet, Mongolia, and Manchuria contribute a comparatively small proportion of the population—probably not more than 23,000,000, whereas that of the eighteen provinces of China proper amounts by the lowest recent computation to 227,000,000, thus giving a total of 250,000,000. It is now generally admitted that the old estimate of 400 millions was too high; and 250 millions is sometimes accepted as a rough calculation; while others say 350 millions. This is equal to *fifty* or to *seventy Londons*. The following are the two estimates for the Eighteen Provinces of China proper:—

	Millions.		Millions.		Millions.
Chih-li . . .	20 or 28	Ho-nan . . .	15 or 23	Hu-nan . . .	16 or 18½
Shan-tung . .	19 „ 29	Hu-peh . . .	20½ „ 27½	Kwan-tung .	17½ „ 19
Shan-si . . .	9 „ 14	Gan-hwuy . .	9 „ 34	Kwang-si . .	5 „ 7½
Shen-si . . .	7 „ 10	Che-kiang . .	12 „ 26½	Kwei-chow . .	4 „ 5½
Kan-su . . .	3 „ 15	Fuh-kien . . .	10 „ 14¾	Sz-chuen . .	20 „ 21½
Kiang-su . .	20 „ 28	Kiang-si . . .	15 „ 23	Yun-nan . .	5 „ 5½

But what makes “China’s Millions” so imposing is their homogeneousness. The whole race is essentially one in its leading characteristics. Within the boundaries of British India there are many distinct nations, and a hundred different languages; but in China, although there are such differences in dialect that the colloquial language of the north is not intelligible to the man of the south, there is but one written language, which is current throughout the country, and the classical Mandarin Chinese is understood by all who can read, except in Fuh-Kien, Kwan-Tung, and part of Kwang-Si.

In an Empire of such vast extent there is ample space for every variety of physical characteristic. Far away to the north stretch the wide tablelands of Mongolia, while to the west rise the majestic mountains of Thibet, whence two great mountain-ranges trend eastward right across the empire. The northernmost of these is the Thsin-ling, or Blue Mountains. The southern is the Nanling, a mighty ridge, with peaks 12,000 feet in height. Between these great ranges lies a vast tract of fertile land, covering an area of 210,000 square miles, densely populated and admirably cultivated. In a country where railways are as yet unknown, and roads are few and very far between, a vast amount of traffic is carried on by means of a system of canals, which intersect the land in every direction, connecting many of the chief towns with the great rivers. The Grand Canal, which connects Hang-Chow, in the province of Che-Kiang, with Tientsin, the port of Peking, is about 650 miles in length. It crosses the two greatest rivers, the Yang-tse-kiang and the Hoang-ho or Yellow River, but has latterly become comparatively useless owing to the erratic conduct of

\* The larger part of this article was contributed by Miss C. F. Gordon-Cumming. But some paragraphs have been inserted from Archdeacon A. E. Moule’s *China as a Mission Field*, and the missionary paragraphs have also been added.

the latter river, commonly called "China's Sorrow," which is subject to appalling floods. The Hoang-ho has changed its course nine times within the last 2500 years. The Yang-tse-kiang, though springing from the same watershed, is a more reliable stream, and forms the great highway of commerce across the centre of the empire, while draining a vast basin estimated at 750,000 square miles.

Of course, in speaking of an Empire extending from 18° to 40° N. lat., there must necessarily be a very wide variety of climate; Canton, the southern capital, being actually in the Tropics, while Peking is subject to violent extremes of heat and cold—the heat in summer being exceedingly trying, the thermometer often upwards of 100° Fahr., while through the long winter months the cold is excessive, and the city is virtually cut off from the outer world, ice a foot thick rendering the river unnavigable. This severe cold, however, apparently counteracts the evil of excessive heat, for whereas the people of the southern provinces are pale and comparatively feeble, those of the north are stalwart and the children rosy. The pleasantest climate is that of the central zone, extending from Fuh-kien and Shan-tung on the eastern coast to Sz-chuen on the west—a belt which includes the most fertile provinces—the granary of China.

Sad to say, an ever-increasing proportion of the finest land is being absorbed by the cultivation of poppies for the supply of China's opium. So enormously has the illegal growth of native opium increased, that it is said it already far exceeds the amount imported. Prior to the British "Opium War" this domestic cultivation was exceedingly limited, whereas now, though it is still nominally illegal, wide tracts of the richest land, which should naturally be devoted to silk and cotton, sugar, rice, beans, wheat, and other grain, are in every direction given up to opium—a greed of gain which has already resulted in most grievous suffering. There is no doubt that the dreadful famines which have of late years scourged the north of China, may be attributed in some measure to this cause—the granaries having been left unfilled and no provision made for years of drought,—although it must be added that want of means of transport contributed largely to the result.

Chinese cities are, as a rule, walled; and the number of these is sometimes reckoned at 17,000. The 18 provinces are divided into 182 prefectures and 1279 districts, each with its central city besides numbers of smaller towns. The city walls are for the most part earth-works faced with stone, and with parapets of brick. Shrubs, and even large trees, strike root and flourish in the interstices of the masonry, and in May the walls are festooned with roses and honeysuckle. The city gates are opened at sunrise and closed at dusk. Most of these cities have water-gates; and every night a fleet of 100 or 200 market-boats gathers outside. When the narrow entrance is cleared shortly before sunrise by the lifting of the drawbridge, or the removal of the water chain, the struggle which ensues forms a scene of the wildest confusion, amusing to contemplate, but most unpleasant to be involved in. The streets are paved throughout, and are for the most part very narrow. The back streets are dull and uninteresting, but the front streets and the crowded thoroughfares of trade, where the varnished shop signs (black ground with the words in gilt, or white ground with red characters), glowing in a long line under the brilliant sunshine, afford an animated and striking picture. These thoroughfares, so busy and noisy by day, are quiet and comparatively deserted in the late evening. Paraffin lamps are being introduced now along Chinese city streets, gas is largely used in the foreign mercantile settlements, and the streets of the Shanghai Concession are lighted with the electric light. Opium does abound now, not merely in the back alleys, but oftentimes in the great thoroughfares; and they are crowded with the victims of the drug. But Chinese cities at night present an appearance so decent and so orderly as to perplex and sadden a Christian new-comer.

#### **Habits and Customs.**

as he contrasts such scenes with the streets of Christendom by night. But he learns after a while something of the evil and corruption which may lurk below this quiet surface. The two objects which catch the eye of a stranger are the very long *queues* of the men and the small feet of the women. These *queues*, called "pigtales" by Europeans, are, in fact, much more like cows' tails. And the queue worn in England as recently as the first quarter of this century, in length, at all events, more closely resembled the tail of the first-mentioned animal than a Chinaman's graceful appendage. Moreover, this is not a Chinese, but a Tartar badge, imposed upon the people by their conquerors. Hence the significance of the name *Chang-nao*, "long-tailed," given to the rebels who so nearly overturned the ruling Tartar dynasty thirty years ago, and hoped to set up a native tail-less line. Hence also the grave suspicion with which the officials in China viewed the spread of the tail-cutting rumour in the summer of 1877. Foot-binding is a custom probably more than 1000 years old. Some say that a Chinese empress had a club foot, and, in order to hide the deformity, bandaged and swathed it; whereupon the ladies of fashion, deeming it a beauty, copied it by cramping their feet. The origin of the custom is ascribed also to a concubine of the last sovereign of the Ts'i dynasty, A.D. 501. She was named P'an Fei. Her tiny feet dancing on a platform ornamented with golden lilies charmed the emperor. "Every footstep makes a lily grow," cried he; and the "golden lotus" is a poetical name for women's feet. The present distortion, originating in the attempt to rival P'an Fei, is called "the lily hook." Yao Niang, again, wife of the last ruler of the Southern T'ang dynasty, A.D. 975, is said to have had feet "cramped in the semblance of the new moon." The theory that it was invented to compel Chinese women to be "keepers at home," however ingenious, is hardly authentic. The Emperor K'ang-hyi, founder of the present Manchu dynasty, A.D. 1662, made a determined effort to suppress foot-binding; but he desisted when assured that it would result in rebellion. The Manchu empresses are said never to bind their feet. Anti-foot-binding Societies have been formed by the Chinese gentry in Amoy and Canton; and the more enlightened Native Christians are setting their faces against the practice. Infanticide is supposed by some to be intimately connected with female foot-binding; *q.d.*, "Women with small feet cannot be of much use; custom will not allow us to unbind their feet, therefore we must thin the sex." It is difficult to ascertain the extent to which this crime prevails in China. In certain districts near Amoy only seven-tenths of female infants are allowed to live. Probably the crime is local, and liable to variation in intensity, being influenced by famine and scarcity. Heathen societies exist (notably at Ningpo) whose object is to subsidize poor parents who have a daughter born, and punish those who have been found guilty of the practice. Infanticide is condemned by public opinion.

The Government of China is an absolute monarchy, the Emperor being responsible only to the gods, whose earthly vicegerent he is. **Government.** supposed to be: hence his suggestive titles, as "Son of Heaven, the Imperial Supreme." He is regarded as the representative of Heaven, while the Empress represents Mother Earth. The Emperor is assisted in the administration of Government by a Cabinet Council and six supreme tribunals, but the ultimate decision on all points rests in his own hands.

## II. HISTORY.

Of all existing nations, none can compare with China for the antiquity of her historical records, which are probably authentic as early as 2000 B.C. (when they merge into mythology). The earliest recognized dynasties are those of Hia and Shang, the fathers of agriculture and letters. But really authentic history dates from the beginning of the Chow dynasty about 1100 B.C., at which time China seems to have been divided into many independent States, though all acknowledging the suzerainty of its chief ruler. About 250 B.C. the Chow family were super-

seded by one of the Tsin family, who having reduced all surrounding states to subjection assumed the title of Emperor, and gave to the consolidated Empire his own name, Tsina or China. This first Emperor built the Great Wall, called Wan-li chang (myriad mile wall), as a protection against the Manchu Tartar tribes or Huns, who had ever been dangerous neighbours, and who continued to make incursions during the reigns of the Han (B.C. 206), the Tang (A.D. 608), and the Sung (A.D. 960) dynasties. About the year 1269 one of the Sung Emperors was so rash as to appeal to the Grand Khan of the Mongols or Western Tartars to aid him in expelling the Manchus. Accordingly, Kublai Khan arrived at the head of an immense army, and having driven out the Manchus he took possession of the throne, founding the new dynasty of Yuen, the first foreign rulers of China. He afterwards conquered Manchuria, so that his dominions extended from Corea to Asia Minor, and from the Frozen Ocean to the Straits of Malacca—an extent of territory which neither previously nor since that time has ever been ruled by one monarch. He died at Peking in A.D. 1294. In 1368 the Chinese succeeded in expelling these usurpers, and founded the Ming dynasty, which reigned 246 years, when Imperial misgovernment led to a rebellion, and the throne was seized by a usurper. A general of the deposed Emperor now invited the aid of the Manchu Tartars. These came, and, after a seven years' struggle, acquired the sovereignty of the whole Empire. They then established themselves in Peking in 1644, and placed on the Imperial throne the first representative of the dynasty of Ts'ing, which still reigns, exercising absolute control over all the millions of Chinese.

Till within the last few years all intercourse with foreigners has been only calculated to excite in the Chinese mind hatred and contempt. **Intercourse with Foreigners.** So early as the sixteenth century the Spanish and Portuguese aroused their hostility, not only by greed of gain, but by making the extension of the Roman Catholic faith a veil for political intrigue. Then followed the early stages of British trade, which opened a back door for illicit smuggling of opium, and so led to the first Opium War with Britain in 1839. In 1842, the Treaty of Nankin was signed, whereby China was compelled to pay an enormous sum towards the expenses of the war, to cede the Island of Hong Kong to Britain in perpetuity, and to throw open to foreign trade the five ports of Canton, Amoy, Fuh-Chow, Ningpo, and Shanghai, at which suitable quarters should be set apart for foreign residents. The continuance of extensive opium smuggling led to the renewal of war in 1856, and in the following year Canton was stormed by the allied French and English forces. The forts at the mouth of the Peiho were captured in May, 1858, and a month later a treaty was signed at Tientsin, by which China was required to pay another very heavy indemnity towards war expenses, and to British subjects at Canton. She was also compelled to grant protection to all of her subjects professing the Christian religion, and to throw open for residence of foreigners nine other places of importance, namely, New-chwang, T'ien-tsin, and Chefoo, in the north; Hankow, Kiu-kiang, and Chin-kiang, on the Yang-tse River; Tai-wan and Takao in Formosa; and Swatow in the south. But as the French and British Ambassadors were on their way to Peking to ratify this treaty, a final and treacherous effort was made to prevent the foreign barbarians from entering the capital, which necessitated the re-capture of the Taku Forts, followed by that of Peking itself in December, 1860.

While endeavouring to defend herself against foreign aggression, China was torn by that most terrible civil war, the Tae-ping Rebellion, which broke out in 1850. This extraordinary movement had a semi-Christian origin, but it soon became political, and assumed the character of a patriotic effort to shake off the Tartar yoke. So widespread was the success of the Tae-pings that, but for British intervention, chances seemed almost in their favour; when in 1861-2 British and American officers were allowed to take command of the Imperial troops. Then the



tide of fortune was turned, and Colonel Charles George Gordon, at the head of his "ever-victorious army," achieved extraordinary successes; but the scenes of horrible massacre and bloodshed rivalled those previously enacted by the Tae-pings,—horrors which roused Gordon's indignation, but which he was powerless to prevent. Thus the Civil War was suppressed; but those fifteen bloody and destructive years were not to be quickly forgotten, nor has the Tartar Government been unmindful of the aid afforded in its hour of need. In 1876 it agreed to throw open four new treaty ports, namely, Pak-hoi, on the coast of Kwang-Tung; Wan-chow, on the sea-coast, between Fuh-Chow and Ningpo; the river-port of Wuhu, fifty-five miles above Nan-king on the lower Yang-tse; and Ichang, about nine hundred miles inland on the same river,—making in all about twenty great centres free to European commerce. But the whole of China is now practically open to the foreigner.

### III. LANGUAGE, LITERATURE, EDUCATION.

The Chinese Language is *one*, and yet *manifold*. One language for the *eye*; two hundred or so for the *ear*. One language for *books*; **Language.** very many for *speech*. "In the extremities of the north and south of India," says Elphinstone, "the languages have no resemblance, except from a common mixture of Sanscrit." For Sanscrit read *Wen-li*, the Chinese book language, and the sentence will fairly well do service for China. Any well-educated reading man in any of the eighteen provinces can read to himself a book in this *Wen-li*. In reading out loud to others, though he will not read it as it stands if he would be intelligible, but will translate it into his local patois, yet he bases his reading on the book, and many of its classical words enter into the colloquial. "A tendency towards the introduction of the colloquial dialect" (i.e. Mandarin) "is," says Mr. Wylie, "observable in the writings of the Sung dynasty; and in the Yuen dynasty (A.D. 1206–1333) a dictionary of this dialect, together with novels and plays, appeared." A large Christian colloquial dialect is now being formed; "but by the *literati*, *par excellence*" (to quote Mr. Wylie again) all such literature would be disowned." Nankin, or southern Mandarin, is intelligible through large districts of the Yangtse Valley. Ningpo colloquial is understood to a great extent by some 10,000,000 of the inhabitants of Cheh-Kiang.

The Chinese written language is monosyllabic; and there is a separate sign for every word. K'ang-hy's great dictionary contains 44,449 of these characters. Not more than 10,000 or 15,000 occur, however, in current literature. Dr. Williams informs us that the nine canonical books of Chinese classical literature contain only 4601 separate word signs. These signs are a development of hieroglyphic or picture writing. "They were," says Dr. Medhurst, "first, *pictorial*, then *symbolic*, afterwards *compounded*, and finally *arbitrary*." But note that traces of each of these stages still remain in the system of writing now in vogue. These word signs, though all pronounceable, represent *things* and *ideas* more than *sounds*; they are in fact symbolic more than phonetic. The common use and comprehension of the Arabic numerals, 1, 2, 3, 4, &c., &c., in Europe, all attaching the same meaning to the figures, but calling them by different names—is the best illustration of the powers of Chinese word signs. These signs are compiled by arrangements of only eight elementary strokes—the *dot*, the *line horizontal*, the *perpendicular line*, the *hook*, the *spike*, the *sweep*, the *stroke*, the *dash*. These form the only pretence to an alphabet; but as the reappearance of a combination of these strokes in an unfamiliar sign, similar to the combination entering into the composition of a familiar sign, gives no real clue to the sound or sense of the new one, and as each new character must be learnt by separate and isolated instruction and effort of memory, the alphabet is but a sorry pretence at best!

Chinese word signs, and the words of colloquial talk, have also *tones*,

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which are not mere emphasis or accent, but are part and parcel of the word. Eight tones are usually recognized; most sharply marked in the South, where indeed nine or ten are perceptible. At Ningpo five tones are more easily recognizable, though in theory the complete system is observed. The same sound, differently intonated, completely changes in meaning. For instance (to give only some of the simpler variations)—*Sing*, even tone, means *a Star*; ascending, *To awake*; retiring tone, *Holy*. *Shü* (even) *a Book*; (ascending) *Water*; (retiring) *an Age*. *Mó* (even) *Hemp*; (ascending) *Horse*; (retiring) *To scold*. A Chinaman from Shanghai would be quite unintelligible to a Chinaman at Amoy or Hong-Kong. Even in the northern corner of Cheh-Kiang, three translations of the English Prayer-book are required for the differing dialects of Ningpo, Hangchow, and Shaohing. These translations were made for the most part by Bishop Russell, Bishop Moule, and Mr. Valentine. "If all the clergy of the Church of England," says Archdeacon Moule, "were to migrate to China, each would have at least 17,000 souls to care for. This is neither possible nor desirable. A native ministry must shepherd Chinese Christian flocks; but the gathering of God's elect by evangelistic work, and the selection and training of native agents and a native ministry, rest with Christians in the West. There are 200 varieties of the Chinese spoken language. We should attack each centre of language; and instead of twenty men we want at least 400!"

There are, with but few exceptions, no schools for girls in China except Education. Mission schools; but boys' schools abound all over the country. The enthusiasm for education is fostered and stimulated by the system of competitive examinations, which has prevailed for at least 1200 years; and success in which, without bribery or favour (in theory at least), lies within the reach of the lowest peasant in the land. The first degree (*shu-ts'ai*, "accomplished talents") is competed for in prefectural cities, e.g. Ningpo, every year. The second degree (*kü-jin*, "promoted man") is competed for at triennial examinations of *shu-ts'ais*, at the provincial capitals. It may give some approximate idea of the proportion of educated people in China, as well as of the enthusiasm for education, that at Hang-Chow, the capital of Cheh-Kiang, from 10,000 to 15,000 graduates assemble to compete for the *kü-jin* degree, though only 90 or 100 can be elected. The examination premises contain 13,000 cells. On one occasion these were filled to overflowing, 15,000 candidates having arrived; and those shut out from the cells were accommodated in 2000 sedan chairs. The examination lasts nine days in three sessions, with a day's interval between each session. For three days and three nights they may not leave the gates. A cook attends on every twenty cells. Those found copying from miniature editions of the classics, which can be hidden in the full loose sleeve, are punished by compulsory kneeling at the gates, and are then expelled. Old men up to the age of 70 compete; and "plucking" cheerfully endured up to that age is rewarded at last by an honorary degree.

Is Chinese education worthy of the name? The answer depends upon a true definition of education. If by education we mean expansion of the intellect, enlargement of knowledge, and drawing out of latent power; then the answer will probably be *no*. But if we form a humbler estimate, and recognize a certain polish of manner, regularity of thought and expression, and knowledge, with (in not a few instances) practice of relative human duties, as the result of education; then we may answer *yes*.

Science, in its common acceptation, has not hitherto been taught in Chinese schools, or required in their periodical competitive examinations; neither have the histories of other countries been studied to any extent. A change, however, is coming over the long-slumbering country. Questions are now set requiring knowledge of geography, of mineralogy, of engineering, and of kindred subjects; and prizes are offered for essays on these topics. In consequence of this, scientific works, translated or composed by Europeans, in which missionaries have taken a very prominent part, are being

purchased extensively by Chinese students. The Chinese have always been remarkable as astronomical observers and recorders, but separate works on this science were very rare in early ages. A book ascribed to the Chow dynasty (closing B.C. 221), describes the heavens as a concave sphere. The first part of this book is looked upon as "the original treatise on Trigonometry. The Chinese were well versed in Trigonometry, both plane and spherical, the latter introduced in the 13th century; but the science of Geometry, as handed down from the time of Euclid, was quite new to them." (Wylie.)

Two ancient geographies must be mentioned here: (1) The travels of the celebrated Buddhist priest *Fa-hian* (A.D. 399—414) through Central Asia, and (2) an account of 138 countries of Asia by Hioun-Tsang, another Buddhist priest, completed in the year A.D. 646. Besides these there are herbals and treatises on minerals; but none of these books form, as a rule, part of a Chinaman's education.

The *Four Books*, viz. the Great Learning, the Principle of Equilibrium, the Discourses of Confucius, and the Philosophy of Mencius; with the *Five Classics*, viz. The Changes, the Odes, the Histories, the Ceremonies, and the Annals, form the chief subjects of study and for examination. These are all committed to memory. Chinese memories are very retentive. Even girls in our Mission schools, under twelve years of age, have been known to commit to memory and retain for examination, the *four Gospels in Chinese*. A good deal of collateral teaching goes on by means of illustrated story-books: and the proverbs in common use give an insight into Chinese moral thought.

Of course, with all their reverence for literature, a very large proportion of the people cannot attempt studies involving the knowledge of some thousands of characters. The late Bishop Russell considered that of the people of the Cheh-Kiang Province (which is one of the more advanced) only about five per cent. could read intelligibly. He therefore set himself to reduce the language to its alphabetic equivalents, so that it might be represented by our own twenty-four Roman letters; and in this simple form, with the assistance of the American Presbyterian Mission, he printed a considerable portion of the Holy Scriptures in the vernacular of the province, with the happy result that the children in the schools, and women, found that within a few weeks they could read and write more fluently than men who had bestowed years of toil in acquiring the ordinary Chinese characters. Thenceforth, all students seeking instruction from the Christian teachers in Ningpo have commenced their education by learning to read this simple type. Quite recently, the Rev. W. H. Murray, of the National Bible Society of Scotland, has devised a marvellously ingenious application of Braille's system of embossed dots for enabling the blind to read and write. He finds that six or eight weeks suffice to teach any blind lad of average intelligence to read and write fluently.

#### IV. RELIGIONS.

Such is the extraordinary reverence of the Chinese for their own Religions: literature that it may be affirmed of a large proportion of the educated classes that beyond the worship of their Confucianism. own ancestors, their religion, which we call CONFUCIANISM, consists solely in acts of homage to Confucius, the great sage who, born B.C. 551, took upon him the herculean task of classifying a mass of manuscripts dating from the remotest ages, and having reference to early Chinese history, religious ceremonies, and scientific discoveries. His teaching concerned man's moral duty to his neighbour in the practice of benevolence and wisdom, but as for his relation to the spiritual world, that was a subject on which he abstained from comment. Consequently his followers, finding no instructions on the worship of any god, consider that none is essential, and so the pure Confucian is a true agnostic,

though he renders to the sage (as to his own ancestors) sacrifices and homage, not to be distinguished from worship. In every city there is a Confucian temple; some of these are very fine, but all are simply ancestral halls, containing only ornamental tablets bearing the names of noted saints.

The books enumerated above were written or edited by Confucius himself and his great follower Mencius. The Emperor K'ang-hyi (died A.D. 1722), issued sixteen maxims as containing the gist of Confucian doctrine, and on these sixteen texts his successor, Yung-ching, wrote the justly celebrated volume of sermons, the *Sacred Edict*. But the summary contained in it, excellent as it sounds, is after all but surface teaching. Confucius, Mencius, and Choo-he, all discoursed on the great topics of human nature, and the origin of evil. What do they tell us as to man's power to do good, and his fate if he does evil? The Trilateral Classic, the hornbook in which every Chinese boy learns his letters (or rather *word signs*) begins thus, "*At man's beginning the original of his nature is good.*" "By nature we are near to the good, by imitation we go off from it." Mencius taught that man is biassed towards the good, as distinctly as water is inclined to seek its own level; and that it requires force to divert man from virtue, just as water must be driven upwards. The passions—an accretion on nature—and custom, constitute this force.

Although every Chinaman may be assumed to revere Confucius, the divinely-implemented instinct of worship leads most to at least **Taoism.** a nominal adherence to the teaching of either Buddha or Laou-tse. The latter was the contemporary of Confucius, but was more imaginative and greatly occupied with speculations about the unseen powers and the human soul. His system has developed into **TAOISM**, which recognizes the divinity of the five planets as representing the five elements of our globe: Mercury representing water; Venus, metal; Mars, fire; Jupiter, wood; and Saturn, earth. All powers of nature are deified, thunder and lightning, wind and storm, sea-gods and river-gods, many of whom are symbolized by mysterious dragons. But the Taoist temples are full of hideous idols, and its priests deal largely in astrology and the exorcising of devils, and are simply quacks and conjurers living by the sale of charms to the ignorant. The national gods of the Empire, chief of whom is Kwan-te, the god of war, are among the Taoist deities.

**BUDDHISM** with its Sanscrit sacred writings was introduced from India by one of those accidents, if we may so call them, which seem to us so perplexing. In A.D. 65 the Emperor Ming-te dreamt that a Mighty Teacher had visited this earth, and that he must send messengers westward to learn his doctrine. Obedient to this vision, he sent wise men to inquire what new revelation had been vouchsafed to mortals; but, alas! instead of travelling onward till they reached Judæa, his emissaries were captivated by the preaching of the disciples of Buddha, and they took back, not the new Gospel of Christ, but the older agnosticism of Buddha, which inculcates no worship whatever. But in China to-day Buddhist temples are all falling into decay, and few, if any, new ones are built. Its priests are mostly illiterate, unable to read their own sacred books, and are held in the utmost contempt, not only by the educated classes, but even by those who seem to be the most devout worshippers of the saintly Buddha, and of all the gods and goddesses whose shrines find a place within his temples, though such worship is all at variance with his teaching.

It has been the custom with most statistical writers to reckon all the population of China as Buddhist, and thus to give Buddhism the first place among the religions of the world. This is disputed by Professor Sir M. Monier-Williams, who regards only a minority of the Chinese as really Buddhists.

Both Buddhism and Taoism hold the original goodness of human nature. Such teaching, leading on to the conclusion which Buddha taught, that

"within thyself deliverance must be found," contrasts mournfully with the sighs of Confucius over man's moral failure: "I have not seen one who loves virtue as he loves beauty" (Analects ix. 17, xv. 12); and with the grotesque national proverb, "There are two good people, one dead, the other not yet born." The great sayings of Chinese moralists sparkle indeed like gold, though it be on a dustheap of folly and superstition (to use Dr. Chalmers' simile). "Within the four seas all are brethren," said Confucius. "If I cannot keep the two together, I will let life go and choose righteousness," said Mencius; and again, "Life springs from sorrow and calamity, and death from ease and pleasure." But the gold becomes dim when we remember that Confucianism, besides countenancing polygamy in order to secure male offspring and continue thus the ancestral rites, and besides advocating revenge under certain circumstances, recognizes (or rather encourages) *no relation to a living God*; it says nothing of a *future judgment*, of *another world*, and of *retribution* hereafter; it knows no *mediator*, teaching that for *trespasses* reformation will suffice, for gross or *presumptuous faults* there is *no place for prayer* (Analects iii. 13); and finally, Confucianism exaggerates filial piety to the extreme of the practical *deification of parents and ancestors*. Filial and fraternal piety may be called the keynote and refrain of all Chinese morality. The *five* great duties and relationships of man are described as those of (1) the minister to his sovereign; (2) the son to his father; (3) the wife to her husband; (4) brother to brother; (5) friend to friend. Alas! that man's duty to our Father in heaven is omitted.

MOHAMMEDAN preachers arrived in China in the seventh century, uncompromisingly declaring the unity of God and the iniquity of idolatry. They made many converts, and the total number of Chinese Mohammedans is now estimated at thirty millions. They are most numerous in Yun-nan and other western provinces, where about one-third of the inhabitants are said to profess this creed. They have mosques in all parts of the Empire, from Peking to Canton.

But ANCESTRAL WORSHIP is the real religion of China, and is the key-stone of all existence in the Celestial Empire. It permeates all life, affecting even the most trivial details of everyday existence, and is in influence tenfold more potent for keeping the people in the bondage of gross superstition than all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by any action offend his very exacting ancestral spirits. In short, from his birth to his grave, the chief aim and end of every Chinaman is this constant propitiation of the dead. No matter what other religion he professes, Buddhist, Taoist or Confucian, every Chinaman's first duty is the care of sacrificing to his ancestors. This was the primitive religion of the land, and from it were derived the systems both of Laou-tse and of Confucius.

Confucius inculcated filial reverence as the primary obligation of mankind, and the majority of the Chinese obey his precept, but however bad a son may have been to his parents during their lifetime, from the hour of their death he becomes most punctilious in the observance of every detail of ancestral worship, lest the dead who have suddenly become so powerful should return to torment him, accompanied by a multitude of spirits more vicious than themselves. The condition of the dead in the spirit world is supposed to depend entirely on the provision made for them by their survivors. These offerings should be presented by the nearest male relative, and it is very important that the relative should be a son. Thus it is that ancestor-worship lies at the root of the appalling female infanticide of China, a practice which is fully sanctioned by public opinion. Sooner than leave no son to minister at the ancestral altar, a Chinaman will, if possible, adopt one. This substitute must of course be younger than the supposed father, and this rule is slavishly adhered to, even at

the risk of serious jeopardy to great interests. No more striking instance could be adduced than the selection of Kwang-Su, the present Emperor, who, at the time of the late Emperor's early death, was under four years of age. In the interests of the Empire it would have seemed desirable to confer the Imperial crown on one of the adult princes, but as all these were older than the deceased Emperor, they were incapable of offering the requisite worship, and the only person capable of fulfilling the conditions was this little child. But as the young Emperor Tung Chi had left no heir on earth to offer sacrifice to his own father Hien Fung, the infant Emperor was officially constituted heir to Hien Fung, with a promise to the spirits that his first-born son should be the especial heir to Tung Chi. As a matter of course, this whole system is the greatest bar that could by any possibility be devised to check the adoption of Christianity. It is firmly believed that the Chinaman who confesses himself a Christian, and refuses to perform the accustomed acts of Ancestral Worship, thereby consigns all his ancestors for the five previous generations to a state of perpetual beggary. He brings on himself the curse, not only of all his kinsmen, friends, and neighbours, but of all the mighty dead, whom he is most bound to revere and care for, and whose curse it is indeed terrible to incur. Even if he so fully realizes the teaching of Christianity as to be convinced that his dead ancestors require no aid from him, still it is hard to be scouted and misjudged by all, condemned by his superiors, and, worst of all, beset by the entreaties of all his female relatives, with one accord pleading for the unhappy dead.

The most terrible form in which such family opposition is occasionally displayed is when parents have deliberately informed their son, who inclined to become a Christian, that should he so disgrace the family they would at once commit suicide. The sting of this threat lies in the fact that, by Chinese law, a man who by his misdeeds drives his parents to kill themselves is a malefactor worthy of the most ignominious of all deaths, namely, decapitation, a far-reaching disgrace, which ensures his signal punishment in the next world, where headless spirits are treated with peculiar contumely.

The dread of thwarting the dead is for ever coming to the surface in regard to the mysterious natural powers alluded to as Feng-Shui, which, literally interpreted, means only Wind and Water, but which apparently has special reference to the repose of the dead, and the influence of the mighty host of disembodied spirits upon the welfare of the living. Whether it is a proposal to make a railway or to build a top storey to a house, this vague shadowy spirit of evil forbids the work. The whole country is dotted with ancestral graves, and there is danger that making a railway would stir up the spirits of countless past generations, and let loose on the country a whole army of malevolent ghosts. On the other hand, to raise a wall may arrest the course of kindly spirits, or of the shadowy great dragon who brings blessing; or to pull down an existing wall may allow the approach of evil spirits from an unlucky quarter;—all of which sounds exceedingly foolish, but is nevertheless a deeply rooted belief in the minds of the whole Chinese race. So that at any time a cry of Feng-Shui, raised by the literati, will inflame the deadliest superstitions of the populace.

#### V. CHRISTIANITY IN CHINA.

There is reason to believe that the Gospel was preached in China in the first century of the Christian era, and it is beyond question that the Nestorians obtained considerable influence in the seventh century, and, under the sanction of successive Emperors, carried on extensive Christian Mission work until the thirteenth century, when their influence seems to have waned, and gradually all trace of their teaching faded away.

Long ere China had begun to sanction foreign intercourse with her people, Jesuit missionaries, in the dress of the country, had contrived to effect an entrance, and in the 16th and 17th centuries, having secured a footing by reason of their scientific attainments, were able to preach with freedom. Had they adhered to religious teaching, their converts would doubtless have been legion, but the usual rash meddling with politics soon aroused fear of foreign aggression, leading to violent opposition and terrible persecution, which have been repeated with every fresh scare of undue political influence. As it is, however, the Roman Catholic Missions in China have achieved a great numerical success. According to the Roman Catholic Register of Hong Kong the statistics of Roman Missions in the Empire are as follows:—Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; native converts, 1,092,818. There can be no doubt that such success is due in a large measure to their sanction of something closely allied to Ancestral Worship in the form of Masses for the Dead, as well as the fact that all that custom has endeared to the outward senses of the Buddhist he may retain in the Church of Rome.

But a new era has dawned for Christian work in China. Just before the year of Queen Victoria's Accession, in 1837, when there were scarcely a dozen Protestant Christians in the Empire, the Emperor of China fulminated an edict against Christianity. In 1886, just before Her Majesty's Jubilee, the Imperial Government issued a new proclamation explaining to all the people that the Christian religion teaches men to do right, and should therefore be respected. Consequently it calls on the people to live at peace with Christian missionaries and converts. But the Imperial Government deem it necessary to state that men who may embrace Christianity do not cease to be Chinese, but as such are entitled to all protection from their own Government, to which alone they owe obedience. The promulgation of this Edict followed immediately on the decision of the Pope to send a Papal Legate to the Court of Peking to represent him as the sole Foreign Power interested in the Chinese Roman Catholics, thereby totally disclaiming all political protection from France.

On March 7th, 1798, a circular pleading for the translation and circulation of the Scriptures in the Chinese language was issued by William Moseley, a Nonconformist minister in Northamptonshire. Extracts from this circular are printed in the First Annual Report of the C.M.S. It had some influence upon the formation of the Bible Society, and upon the resolution of the London Missionary Society to send Dr. Robert Morrison to China in 1807. Morrison reached Canton in 1808. The East India Company secured his great linguistic services, and he was appointed translator to their factory at Canton, and thus, at their expense, at a cost of 15,000*l.*, was published his great Chinese dictionary. This, however, was not ready till 1822. In 1814 he published the first Chinese version of the New Testament. With the assistance of Milne, he next prepared a complete translation of the Bible, which was published in 1818. He also established an Anglo-Chinese College at Malacca for English and Chinese literature. Thus for twenty-seven years he toiled unceasingly, preparing the way for those who should follow, and during all these years only three fellow-workers came to his help. The first convert was baptized in 1814, but very few more were made before 1842. Morrison died at Canton in 1834. In 1830 the American Board of Foreign Missions sent its first emissaries to commence work in China; and by 1838 three other American societies, the Protestant Episcopal Church, the Baptist Union, and the Presbyterian Board, had followed suit. In 1847, the English Presbyterians sent the Rev. W. C. Burns, and the American Episcopal Methodists began work; other smaller American bodies followed, and also the German Missions,

the Basel, the Rhenish, and the Berlin; and in 1851, the Wesleyans sent the Rev. G. Piercy.

In 1824 the C.M.S. conferred with Morrison as to a Mission to China, on the occasion of his visit to England. In 1835 (the year when **The C.M.S.** the venerable Lord Chichester accepted the office of President) the C.M.S. wrote again to Dr. Morrison. Dr. Gutzlaff replied, as Dr. Morrison had gone to his rest before the letter arrived. Gutzlaff suggested Singapore and Hang-chow as Mission stations; the first as an outpost, the second as a central point of attack. "Neither the Apostles nor the Reformers," said he, "waited till Governments proved favourable to the Gospel." In 1836 the Society sent Mr. E. B. Squire to ascertain whether it were possible to establish a Mission; but his report was not favourable. He, however, lived and worked for some time at Singapore and Macao. In 1843, after the close of the "Opium war," when Hong-Kong was ceded to England and Shanghai, Ningpo, Foochow, Amoy, and Canton were made open ports for trade, the missionary era practically began. In the C.M.S. Report for that year there was a "Special China Fund," and some way down the list was this entry: "Ἐλαχιστότερος 6000%. 3 per cent. Consols, less duty, 5805l." In 1844 the Rev. G. Smith, afterwards Bishop of Victoria, and the Rev. T. McClatchie, sailed for China, and the Mission work of the C.M.S. in China began. The Mission at Shanghai was carried on for three years and a half (September 25th, 1844, to May 13th, 1848) before the Ningpo Mission was begun. The missionaries at Ningpo worked for two years before the Foochow Mission was commenced (May, 1850). During the next eleven years (1850—1861) the Shanghai Church grew very slowly, but the Ningpo Church developed more rapidly. At Foochow, however, the work seemed to be in vain, and its abandonment was seriously discussed. But in 1861 four converts were baptized, and in 1862 much progress was made. Meanwhile, during the stormy days of the T'ai-ping Rebellion, the work of the C.M.S. in China was being extended. The Bishop of Victoria (Dr. Smith) visited Ningpo early in 1862, and proceeded thence to Peking. He took with him as his chaplain the Rev. J. S. Burdon; and the result of that visit was Mr. Burdon's permanent residence there till his own consecration as Bishop of Victoria. Hong-Kong was also occupied in 1862. In the two following years the work spread to various villages round about Foochow and Ningpo; in 1864 the great onward and inward step being taken of the re-occupation of Hang-chow, which had been abandoned during the troublous times of the rebellion. In 1865, the Rev. G. E. Moule removed thither with his family; and he is there now, after the lapse of twenty-six years, as Bishop of Mid China. Much systematic itinerating work was carried on during the succeeding years, and in 1870 Shaou-hing—another station abandoned during the rebellion—was re-occupied. In 1871 the Opium Refuge and Hospital were opened at Hang-chow, and in the following year Dr. Russell was consecrated first Missionary Bishop in North China. Christian education was undertaken with fresh vigour, and in 1876 Native Church organization was set on foot. Considerable expansion has also been effected in other directions.

The C.M.S. Missions in China are now in three groups, viz. (1) Hong Kong and the Kwan-tung Province, and (2) the Fuh-kien Province, in South China; and (3) Mid China, comprising the Che-kiang Province and Shanghai. Peking, in North China, the capital of the Empire, was occupied from 1863 to 1880, but, on the revision of the diocesan arrangements, the Peking Mission was transferred to the S.P.G., which undertook the Church of England work in North China. The C.M.S. has received valuable assistance from the Society for Promoting Female Education in the East at Ningpo, Fuh-chow, and Hong Kong. The C.E.Z.M.S. now has lady missionaries in Fuh-kien and in Shanghai; and the C.M.S. itself at most of its stations.



The Colonial Bishopric of Victoria, Hong-Kong, was founded in 1849. Its legal jurisdiction applies only to the Island of Hong Kong, being British territory; but the successive Bishops have superintended missionary work in China itself. The first Bishop was the Rev. George Smith, who had been one of the two C.M.S. pioneers to China. He was succeeded, in 1867, by Bishop Alford, and he, in 1874, by Bishop Burdon, who had been a C.M.S. missionary twenty years. In 1872, the Missionary Bishopric of "North China" was founded, to superintend all missionary work of the Church of England north of lat. 28°; and the Rev. W. A. Russell, C.M.S. missionary at Ningpo, was appointed to the new see. On his death his *quasi*-"diocese" was divided. "North China" became the name of the northern half, comprising the six northern provinces, and to this Bishopric the Rev. C. P. Scott, of the S.P.G., was appointed. The remainder became "Mid China," for which the Rev. G. E. Moule, of the C.M.S., was consecrated Bishop.

The Mission of the Protestant Episcopal Church of America has had a succession of able chiefs in Bishops Williams (afterwards of Japan), Boone, Schereschewsky, and Boone, jun.

In China, the Missions of the Anglican Church are but small when compared with those of other Protestant Societies. And one Mission occupies so remarkable a position that it must be described briefly by itself—the China Inland Mission.

In 1854, the Rev. J. Hudson Taylor landed in China. Within a few years he was joined by five other labourers, who had gone to China in connection with no society. These were engaged at Ningpo and Shanghai; but in 1865 Mr. Taylor was led to appeal for twenty-four more, with a view to placing two itinerant missionaries in each of the eleven interior provinces which were as yet unreached by Protestant Missions, and in Chinese Tartary. The China Inland Mission was accordingly formed in that year. Seven provinces were at that time "occupied," i.e. there were a few missionaries, English and American, in each; viz. the six coast provinces, Kwan-tung, Fuh-kien, Che-kiang, Kiang-su, Shan-tung, and Chih-li, and the interior province of Hu-peh, in which the inland treaty port of Hankow is situated. The China Inland Mission has since sent missionaries to all these seven except Kwan-tung and Fuh-kien, and also to nine of the eleven provinces at that time untouched, viz. Kiang-si and Gan-hwuy, in 1869; Ho-nan, in 1875; Shan-si, Shen-si, and Kan-suh, in 1876; Sz-chuen, Kwei-chow, and Yun-nan, in 1877. Only Hu-nan and Kwang-si now remain without any resident Protestant missionaries. In 1884, the C.I.M. had 90 missionaries, not counting wives, and was thus far ahead of every other society; but the number has multiplied fourfold in the last seven years. A great impetus was given to the Mission by the accession of the famous "seven" of 1885, Messrs. Stanley Smith, Studd, Cassels, Beauchamp, Hoste, and the two brothers Polhill-Turner; and two years later Mr. Taylor appealed for one hundred new labourers to go out in 1887, which number, in answer to much prayer, was actually given to the Mission in that year. The C.I.M. is especially notable for its employment of ladies. Nearly half the whole number sent forth have been single women; and experience has shown that many of them quickly master the language, and travel over the empire without difficulty, adopting Chinese dress and modes of living. The Mission is strictly unsectarian; that is to say, members of almost all English denominations belong to it, and are free to work in their own way. Several who belong to the Church of England are located together in one province, Sz-chuen, where they are regarded as responsible to Bishop Moule, who licenses the clergymen among them on the understanding that the section of the Mission worked by them will always be "on Church lines." The cause of Missions owes much, under God, to the singular enthusiasm aroused among some Christian circles in England by Mr. Hudson Taylor and his brethren.

**The China  
Inland  
Mission.**

The other principal Missions in China are the following. The list is a fairly numerous one. Archdeacon Moule remarks: "We could wish, perhaps, the *list* far smaller, and the *workers* far more numerous. . . . But after all, our practical unity of faith and hope and charity is a great thing." It may be added that "the unity of spirit and the bond of peace" in which "the faith" is held was strikingly demonstrated during the General Conference of Missionaries held in Shanghai in 1890.

*British Societies:—*

Society for the Propagation of the Gospel.—At Chefoo and Peking.  
 London Missionary Society.—At Hong-Kong, Canton, Amoy, Shanghai, Tientsin, Peking, Hankow.  
 Wesleyan Society.—At Canton, &c., in Prov. Kwan-tung; at Hankow, &c., in Hu-peh.  
 Other Methodists.—At Ningpo, Hang-chow, Tientsin, &c.  
 Baptist Society.—In Prov. Shan-tung.  
 English Presbyterian Mission.—At Swatow, and Amoy; also in Island of Formosa.  
 Church of Scotland.—At I-chang, Prov. Hu-peh.  
 Scotch United Presbyterians.—At Chefoo; at New-chang, in Manchuria.  
 Irish Presbyterians.—At New-chang.

*American Societies:—*

Protestant Episcopal Church.—At Shanghai and Wu-chang.  
 Board (A.B.C.F.M., Congregationalist).—At Fuh-chow; at Peking, Tientsin, &c.; in Prov. Shan-tung.  
 Presbyterians (North).—At Canton, Ningpo, Hang-chow, Shanghai, Chefoo, Peking.  
 Presbyterians (South).—At Hang-chow; and in Prov. Kiang-su.  
 Dutch Reformed.—At Amoy.  
 Methodist Episcopal Church (North).—At Fuh-chow; in Prov. Kiang-si and Kiang-su; at Peking and Tientsin.  
 Methodist Episcopal Church (South).—At Shanghai, &c. (Prov. Kiang-su).  
 Baptists (three societies).—At Canton, Swatow, Ningpo, Shaou-hing; in Prov. Shan-tung.

*Continental Societies:—*

Basel Mission }  
 Rhenish     "     }  
 Berlin       "     } In Prov. Kwan-tung.

The following table gives the number of *missionaries* (including single women, but not wives), and of *communicant members*, in each Mission, as they stood in 1889. It will be seen that more than half the British missionaries, and about one-third of the entire number, belong to the China Inland Mission; the other chief societies, in order, being—Am. Presb. North, 66; Am. Meth. Epis. North, 49; L.M.S., 44; Engl. Presb., 34; C.M.S., 33 [now 51]; Wesl., 31; Am. Meth. Epis. South, 25; Basel, 24; Am. Board, 22; Engl. Bapt. and Am. Bapt. North, 21 each. (It may be observed, however, that the ladies of the C.E.Z.M.S and F.E.S. are working in close association with C.M.S., and it would make the comparison more correct if they were added to C.M.S., making its number 62.) In the number of communicant members, the Am. Meth. Epis. North stands first, 3903, and then the Am. Presb. North, 3788; then L.M.S., 3695; Engl. Presb., 3428; C.M.S., 2832; Canadian Presb., 2650; C.I.M., 2415.

*British Societies:—*

	1889.	
	Missionaries.	Communicants.
Church of England Societies:		
Church Missionary Society . . . . .	33*	2,832
Church of England Zenana Society and Female Education Society (working with C.M.S.) . . . . .	10†	—
Society for Propagation of the Gospel . . . . .	9	—
Joint Societies of Churchmen and Nonconformists:		
China Inland Mission . . . . .	254‡	2,415
British and Foreign Bible Society . . . . .	14	—
Nonconformist Societies:		
London Missionary Society . . . . .	44	3,695
Wesleyan     "     " . . . . .	31	975
Baptist     "     " . . . . .	21	1,130
English Presbyterian Mission . . . . .	34	3,428
Methodist New Connexion . . . . .	8	1,232

\* Now 51.

† Now 14.

‡ Now 321.

		Missionaries.	Communicants.
Scotch Societies :			
Church of Scotland	.	1	30
United Presbyterian Mission	.	8	773
Irish Societies :			
Irish Presbyterian Mission	.	3	68
Miscellaneous	.	23	364
		<hr/> 493	<hr/> 16,942
<i>Colonial Societies :—</i>			
Canadian Presbyterian Mission	.	6	2,650
<i>American Societies :—</i>			
Protestant Episcopal Church	.	13	496
American Board (Congregationalist)	.	22	816
Presbyterian Board, North	.	66	3,788
" " South	.	13	82
Methodist Episcopal Church, North	.	49	3,903
" " South	.	25	286
Baptist Union, North	.	21	1,340
" " South	.	14	776
American Dutch Reformed Church	.	9	844
Miscellaneous	.	16	66
		<hr/> 248	<hr/> 12,397
<i>Continental Societies :—</i>			
Basel Missionary Society	.	24	1,885
Rhenish " "	.	4	154
Berlin " "	.	5	500
Miscellaneous	.	6	27
		<hr/> 39	<hr/> 2,566
		<hr/> 786	<hr/> 34,555

Another table, made up a few months earlier (May, 1888), gives the number of missionaries in the various provinces, as follows:—In Kiang-su, 102; Kwan-tung, 96; Chih-li, 80; Shan-kung, 66; Fuh-kien, 64; Che-Kiang, 53; Hu-peh, 43; Shan-si, 42; Gan-hwuy, 33 (mostly C.I.M. students); Si-ch'uen, 25; Kan-suh, 21; Kiang-si, 19; Yun-nan, 13; Shing-king (Manchuria), 11; Shen-si, 9; Ho-nan, 5; Kwei-chow, 3; Kwang-si and Hu-nan, none. These figures only include the missionaries actually in China at the time.

## CHRONOLOGICAL TABLE.

<i>General.</i>	<i>C.M.S.</i>
1807.—Dr. Morrison, L.M.S., landed at Macao.	1836.—E. B. Squire sent on a mission of inquiry.
1818.—Morrison and Milne completed the Chinese Bible.	1843.—Gift of 6000 <i>l.</i> to start China Mission.
1830.—First American Missionaries.	1844.—Revs. G. Smith and T. M'Clatchie sailed for China.
1842.—Treaty of Nanking opened five ports, and ceded Hong-Kong to the British.	1845.—M'Clatchie commenced Shanghai Mission.
1847.—Presbyterian Mission begun by Burns.	1848.—Revs. R. H. Cobbold and W. A. Russell began Ningpo Mission.
1849.—Bishopric of Victoria, Hong-Kong, founded. Dr. G. Smith first Bishop.	1850.—Rev. W. Welton began Fuh-chow Mission.
1854.—Rev. J. Hudson Taylor to China.	1861.—First two converts at Ningpo baptized on Easter Day. First convert at Shanghai baptized, September 28th.
1858.—Treaty of Tien-tsin opened nine cities, and proclaimed religious liberty.	1860.—J. S. Burdon began Hang-chow Mission.
1860.—Convention of Peking permitted residence at the capital.	1861.—First converts baptized at Fuh-chow.
1865.—China Inland Mission established.	1862.—Burdon began Mission at Peking.
1867.—Dr. C. R. Alford, 2nd Bishop of Victoria.	1863.—Hong-Kong Mission begun.
1872.—Dr. W. A. Russell, first Missionary Bishop of North China.	1863.—Dzaw Tsang-lae, first Chinese clergyman, ordained at Shanghai by Bishop Smith.
1874.—Dr. J. S. Burdon, third Bishop of Victoria.	1877.—Ningpo and Fuh-chow Colleges opened.
1877.—Missionary Conference at Shanghai.	1879.—Bishop Russell died at Ningpo, Oct. 5th.
1878.—Terrible famine in North China.	1880.—Peking Mission transferred to S.P.G.
1880.—Missionary Diocese of North China divided into North and Mid China. Rev. C. P. Scott (S.P.G.) and Rev. G. E. Moule (C.M.S.) appointed to the two Bishoprics.	1882.—Rev. A. E. Moule appointed Archdeacon of Ningpo.
1890.—Great Missionary Conference at Shanghai.	1884.—Rev. J. R. Wolfe appointed Archdeacon of Fuh-chow.
	1885.—Hang-chow Mission Hospital opened.
	1886.—Pakhoi Medical Mission begun.

(See also Chronological Tables under Fuh-Kien and Mid China.)

## THE HONG-KONG AND KWAN-TUNG MISSIONS.

*(See Map of China, page 165.)*

**KWANG-TUNG** is the most southern of the provinces of China. It is bounded on the north by the Nang-King Mountains, on the west by the Province of Kwang-si, and on the south and on the east by the sea. It is one of the largest of the eighteen provinces, being about double the size of England, and it has a population of some 20,000,000. The surface of the land varies considerably, but the soil is generally fertile, being well watered by numerous rivers. By means of rivers and canals communication with all parts of the province is comparatively easy. Canton is the capital of the province and the chief seat of the trade.

Protestant Missions are extensively carried on in this province. The London and Wesleyan Societies, the English Presbyterians, the American Presbyterians and Baptists, and the Basel and Rhenish Missions, are all at work. The chief centres are Hong-Kong, Canton, and Swatow. The C.M.S. Mission is on a small scale, at Hong-Kong, in the Canton district, and at Pak-hoi.

## HONG-KONG.

**HONG-KONG** is an island situated off the south-east coast, and since 1842 has been a Crown colony of Great Britain. Its name signifies Red Harbour, while it is also sometimes known as Hiang-Kiang, denoting the Fragrant or Flowing Streams. It stands rather to the east of the estuary that leads to Canton, from which city it is distant about eighty miles. In length the island varies from eight to ten miles, and in breadth from two to seven miles. It is separated from the mainland by a very narrow strait, which at one part is only a quarter of a mile wide. It has a population of 180,000, the great majority of whom are Chinese. The surface of the island is mountainous, and there is but little vegetation. Hong-Kong was ceded to Great Britain by the treaty of Canton in 1841, and again by the treaty of Nang-King in 1842. The government of the colony is vested in a Governor and Legislative Council.

**Victoria**, the capital of the island (often itself called Hong-Kong), is a fine city, stretching for four miles along the north coast of the island, and is, of course, the principal European settlement. It has a cathedral, numerous churches and chapels, schools, storehouses, and other buildings. "I had not the remotest conception," says Miss C. F. Gordon-Cumming in her "Wanderings in China," when describing her first visit to Victoria, "that I was coming to anything so beautiful. . . . Certainly I have seen no harbour to compare with this. It is like a great inland lake, so entirely do the jagged mountain-ranges of the mainland and the island of Kowlong seem to close around this Rocky Isle, whose great city bears the name of England's Queen, and from whose crowning peak floats the Union Jack. The said peak is really only 1825 feet in height. Though it looks so imposing, it is simply the termination of the ridge which forms the backbone of the isle, and along whose base extends the city—a granite city, hewn from the granite mountains, with granite fortifications, granite drains to provide for the rush of the summer rains; everything seems to be granite, but yet there is nothing cold in its appearance, for all is gilded by the mellow sunlight. All the principal houses have lovely shrubberies, with fine ornamental trees, which soften the effect and make each terrace road seem delightful."

The Bishopric of Victoria, Hong-Kong, was founded (as mentioned under China) in 1849. It was endowed by "a Brother and Sister," who had already been benefactors by founding St. Paul's College, an institution designed for the Christian education of young Chinamen, under the Bishop's direction. The Bishop is appointed by the Crown. The first chosen was the Rev. George Smith, one of the first two C.M.S. missionaries in China. His successor, Bishop C. R. Alford (1867), had

been an active member of the Home Committee. Dr. J. S. Burdon, the present Bishop (1874), had been a C.M.S. missionary since 1853; and his name, at his own request, is still kept on the Society's list.

The early work in St. Paul's College resulted in some hopeful conversions, and a small congregation was formed. In 1861, Bishop Smith appealed to the C.M.S. to start a Mission in Hong-Kong, with this congregation as a nucleus. The Rev. T. Stringer was accordingly sent out in the following year; and in 1863 Bishop Smith ordained the Rev. Lo Sam Yuen, formerly a teacher in the College, and who had worked for a time among his countrymen who had flocked to the gold-diggings in Australia, to be the pastor of the little church. Three of the missionaries who afterwards laboured at Hong-Kong, the Revs. C. F. Warren, J. Piper, and A. B. Hutchinson, were successively transferred to Japan. Since 1881, the Rev. J. B. Ost has been in charge. Two ladies were added to the staff in 1889.

#### CANTON DISTRICT.

CANTON, the capital city of the Province of Kwan-Tung, is the great commercial emporium of China. It is one of the oldest cities of the empire, and is situated on the left bank of the Canton or Pearl River, some eighty miles from its mouth. The city of Canton is itself worked as a mission-field by the L.M.S., the Wesleyans, and the American Presbyterians and Baptists. It is only occupied by the C.M.S. as the residence of two itinerating missionaries whose work lies in distant towns and villages. This work was begun in 1877 at the suggestion, and at the expense, of the Rev. E. Davys, who was for a time with Bishop Burdon at Hong-Kong. It was carried on for some time by Native evangelists under his direction and that of the C.M.S. missionary at Hong-Kong; but in 1882 the Rev. J. Grundy was stationed at Canton in order to be in the midst of a field which promised hopefully. There are now small bands of converts in several of the towns in the province.

#### WESTERN KWAN-TUNG.

In the extreme south-west of the province, and at the head of the Gulf of Tonquin, is the city of Pak-hoi (pop. 15,000), one of the newer Treaty Ports opened to foreign trade in 1875. In this part of China there was, until 1886, no Mission of any kind; and behind this corner of the Kwan-Tung Province stretches the Province of Kwang-si, with probably fifteen million of souls and no missionary. For these great unevangelized territories Bishop Burdon pleaded when in England in 1882, and a considerable sum was raised by his exertions to start a Mission at Pak-hoi. In 1883, Dr. E. G. Horder was sent out as a medical missionary for that port, but the Franco-Chinese War, and other circumstances, delayed its occupation, and it was not until April, 1886, that Dr. Horder was able to take up his quarters there and begin to build a hospital. This was opened in July, 1887, and was at once resorted to by large numbers. In the first six months the patients treated represented 300 towns and villages, some coming over 300 miles. Dr. Horder was joined by the Rev. W. Light in 1886, and by the Rev. E. B. Beauchamp in 1889. In 1888-9 several adult baptisms were the results of this Medical Mission.

In 1890, Bishop Burdon and three of the missionaries made important journeys into the Province of Kwang-si, one of the two or three provinces not reached even by the China Inland Mission, and were received with much friendliness everywhere. There is a wide and inviting field for extension in this part of China.

*Statistics, 1890.*—Ordained European Missionaries, 5; Native Clergy, 1; European Lay Missionaries, 2; European Female Teachers, 2; Native Lay Agents, 38; Native Baptized Christians, 325; Catechumens, 22; Communicants, 160; Scholars, 886. [Approximate returns.]

## THE FUH-KIEN MISSION.

THE PROVINCE OF FUH-KIEN ("The Happily Established") is to the north-east of Kwan-tung, of which a brief account has been given in the preceding article. The great river Min, with its tributaries, waters nearly the whole of the province, which comprises a territory almost as large as England without Wales.

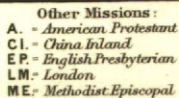
The scenery of Fuh-Kien is magnificent. The mountains that divide it from the more inland provinces rise to a height of 6000 to 8000 feet, and throw out spurs which stretch away in broken ridges across the country, and at last jut out into the sea in bold promontories, with countless rocky islands standing like outposts all along the coast. Gorges of extreme beauty break the outlines of these ridges, and down them rush the mountain-streams that fertilize the valleys dividing ridge from ridge. Paddy or rice-fields occupy all the soft, marshy land in the hollows; acres of sweet potatoes cover the first rising ground; the tea-shrub, planted in terraces, is dotted over the hill-sides, like the vine of Southern Europe; while the tobacco-plant, the sugar-cane, wheat, barley, rice, and a large variety of vegetables, together with the plum, the peach, the li-che, the grava, the ling-yian, the orange, and other fruit-trees, are marked by the traveller as he pursues his continually ascending or descending course. The famous Bohea mountains comprise the great black-tea district, whence comes the bulk of the Chinese tea which, shipped at Fuh-Chow, supplies the English market. There is a great variety of temperature. The heat of the plains in the summer is very trying, but a cooler atmosphere is found on the hills and mountains, and snow falls on the higher ranges in the winter.

The population has been reckoned at about twenty millions, but it is impossible to give accurate statistics. The Chinese of Fuh-Kien are said to be in character like their country, more rough and vigorous than the people of the more level provinces in the north. In those who live near the coast "the qualities of the mountaineer and the mariner are combined." The country presents a strange mixture of civilization and barbarism, and the people a perplexing combination of prosperity and degradation, of industry and squalor.

The cities are numerous and very large. Some are of the first class, "Fu" cities, but many others are of the second class, or "Hien" cities. The smaller towns and villages are innumerable.

FUH-CHOW ("The Happy City"), near the mouth of the river Min, is the capital of the province, and it was here that the work of the C.M.S. in Fuh-Kien began. The first missionaries were the Rev. W. Welton and the Rev. R. D. Jackson, who arrived in May, 1850. The American missionaries, who had preceded them by four years, were not allowed to live within the walls, but only in the suburb of Nantai. Through the intervention of the British Consul, however, part of a temple on the Wu-shih-shan Hill, within the city walls, was assigned to the new-comers as a residence. For ten years the work went on. Four missionaries had come and gone, and no fruit had yet appeared. In 1860, the tenth year "without one single conversion or prospect of such a thing," the Home Committee of the C.M.S. were seriously discussing the expediency of abandoning Fuh-Chow. The Rev. G. Smith, who had arrived in 1858, and was then the only missionary of the Society at Fuh-Chow, made an earnest appeal to be allowed to remain, and almost immediately afterwards the prospects of the Mission began to brighten. The Rev. W. H. Collins, M.R.C.S., then stationed at Shanghai, paid a visit to Mr. Smith in 1860, and during his stay opened a temporary dispensary, to which numbers resorted. The first inquirers at Fuh-Chow were the result of this effort, and the first baptisms took place in the following year. Other inquirers came forward; the authorities at last conceded the right of opening preaching-chapels and schools within





Stanford's Geog.<sup>l</sup> Establishment, London.





the city, which was speedily availed of; crowds of attentive listeners attended the services thus established; books and tracts in large numbers were eagerly purchased, so much so that free distribution was suspended, while the colporteurs sent to the surrounding villages met with a most encouraging reception. A girls' boarding-school was opened by Mrs. Smith, which has since furnished many well-taught female teachers and wives of catechists.

A time of severe trial soon came to test the reality of the work. In October, 1863, the Mission was bereft of its leader, the Rev. G. Smith, by **Persecution.** death. The Rev. J. R. Wolfe, who had joined the Mission in 1862, had retired to Hong-Kong in consequence of dangerous illness. In the early part of 1864 a violent outbreak of popular fury threatened to overwhelm the Mission; but the little Christian community stood firm. The riots did a real service to the work by bringing Christianity prominently before people of all classes. Men who had hitherto not known, or not noticed, what was going on, began to inquire what this new religion really was. The history of the Fuh-Kien Mission abounds with similar instances of persecutions which have turned out rather unto the furtherance of the Gospel in many a town and village throughout the province.

A new epoch in the history of the Mission dates from the sending of promising **Expansion.** Native Christians as evangelists to other cities and towns. The first to be occupied, in 1864, was Lieng-Kong, a large and important *hien* city, thirty miles north-east of Fuh-Chow. In 1865, Lo-Nguong and Ku-Cheng were occupied in the same way, and in 1866 Ning-Taik.

In 1868, the Mission received its first Episcopal Visitation. Bishop Alford, of Victoria, Hong-Kong, in that year, and again in 1871, visited Fuh-Chow and some of the new out-stations, and confirmed many candidates; and on the former occasion he ordained the first Native clergyman in South China, the Rev. Wong Kiu-Taik, who had been an artist, and was converted through the agency of one of the American Missions. His successor, Bishop Burdon, paid his first visit in 1876, when 515 converts were confirmed, and four well-trying evangelists were ordained, viz. Tang Tang-Pieng, Ting Sing-Ki, Ling Sieng-Sing, and Su Chong-Ing. Three of these have since died, after some years of faithful labour. For many years, the expanding Mission was much undermanned. The Rev. A. W. Cribb laboured from 1864 to 1871, and the Rev. J. E. Mahood from 1869 to 1875 (when he died). But in 1876, after twenty-six years from its foundation, and twelve from its country extension, the Mission was once more in charge of one man, Mr. Wolfe. In that year, the Revs. R. W. Stewart and Ll. Lloyd went out; and since then twelve other missionaries (besides wives) have been added, and not one has died or retired.

At this point it will be convenient to notice the outlying stations and districts.

Some fifty miles north of Fuh-Chow, in a deep valley surrounded by high **North-** mountains, and close to an arm of the sea, stands the important **Eastern** *hien* city of Lo-NGUONG. The first attempt to plant the standard **Districts.** of the Cross there was in 1865, when Mr. Wolfe visited the city, and afterwards sent a catechist to take up his residence in it. Within the next few years baptisms of special interest took place, several of the converts being men of considerable influence, who became, in their turn, the means of conveying the Gospel to many others. In 1868 a remarkable movement began in the villages immediately round Lo-Nguong, in which are now to be found hundreds of Christians, many of whom have been tested by persecution. The Christian traveller may traverse the hills and valleys of the Lo-Nguong district, and scarcely fail in any place to find some families or individuals worshipping the same God, and trusting in the same Saviour. One of these villages, A-Chia, produced some notable converts, one of whom was afterwards ordained. NING-TAIK is a large and important *hien* city, some five and twenty miles north-west of Lo-Nguong, on the coast, an arm of the sea running up to the walls. The Nestorians once had a church here, the site of which is still shown. Mr. Wolfe first visited Ning-Taik in 1866. For some years it appeared the

most hopeless spot in the whole Mission, and there was some thought of abandoning it; but it had been found a good centre, and from it the Gospel had reached some remote mountain villages, so it was spared. By God's blessing on faithful, persevering effort, there are now some hundreds of converts in the city and its neighbourhood. Of the many out-stations in the district of Ning-Taik, *Ni-Tu* is the oldest. It was here that the proto-martyr of the Fuh-Kien Mission, Ling Chek-Ang, laid down his life. Here, also, as in many other parts of the mission-field, the truth of Tertullian's saying, "The blood of the Christians is seed" ("*Sanguis Christianorum semen est*") has been illustrated, and an abundant harvest has been reaped. To the north and north-west of the valley in which stands the city of Ning-Taik rises a rugged mountain plateau, some 3000 feet above the level of the sea. This is the SA-HIONG tableland, in which are numerous villages, inhabited by a simple, industrious, and well-to-do people, very clannish in their habits. The Gospel was first carried up to them by a Chinese evangelist, and Mr. Wolfe followed soon afterwards. Now there are many scores of humble believers among these highland villages. These last-named places, Ning-Taik and its out-stations, are in the *fu* district, or prefecture, of FUH-NING-FU (otherwise Hok-Ning-fu), which is a city on the coast still further north. This important centre was first occupied by a catechist in 1875; but in 1882 a real advance was effected in the Mission by making it the first city outside Fuh-Chow to receive a resident English missionary. Dr. Van Someren Taylor established a Medical Mission there, and was accompanied by the Rev. J. Martin. Both took their wives with them, and three other English ladies have since been added.

Hitherto our attention has been confined to the north-eastern or coast districts. We must now go much further inland, and visit the North-Western north-western districts. This part of Fuh-Kien is approached by Districts. ascending the river Min as far as Chiu-Kau, which may be regarded as the gate of the district, and then (for most of the stations) turning northward towards Ku-Cheng, the centre of operations in that direction. KU-CHENG was occupied as a Mission station at the end of 1865. From the first the work both here and in the surrounding villages met with great encouragement, and when Bishop Alford visited Ku-Cheng in 1868, and confirmed fifteen converts, he wrote:—"I never spent so interesting a Sunday as the 24th of May at Ku-Cheng." Bishop Burdon's account of his first visit in 1876 was equally encouraging. In its early days this district was worked successively by Mr. Cribb and Mr. Mahood. Latterly the Rev. W. Banister has been in charge. There are numerous out-stations in the Ku-Cheng district, and here, as elsewhere, it is from the villages that the great ingathering has come. One of these, ANG-IONG, sixteen miles south of Ku-Cheng, was especially interesting in connection with two brothers—Ngoi Cheng-Tung, a carpenter, and his half-brother, Ung-Kung, a tailor, the first converts, through whose agency the infant Church grew and flourished.

While the Gospel has won its way from village to village in several parts of Indifference Fuh-Kien, the larger towns which have been mentioned have, for of great the most part, proved comparatively indifferent or hostile. Still, cities. a foothold in them has been maintained, and they have been centres of missionary operations in their respective districts, although contributing but small quotas themselves to the numbers of the Church. Most of the cities we have noticed are of the *hien* or second class. Still less encouraging have been the results of efforts to evangelize the yet larger cities of the *fu*, or first-class, such as Iong-Ping-fu and Kiong-Ning-fu, which are, like Fuh-Chow-fu and Fuh-Ning-fu (otherwise Hok-Ning-fu), capitals of prefectures, although not also, like Fuh-Chow-fu, capitals of provinces. Iong-Ping, or Yen-Pin, is about 150 miles west of Fuh-Chow, at the confluence of two rivers which together form the Min. Kiong-Ning, or Kien-Nong, is 260 miles north-west of Fuh-Chow. It is the second city of the whole province north of the Min, and is the great inland emporium of trade. Mr. Wolfe visited both these cities soon after his arrival in China, and since that time repeated

efforts have been made to plant the standard of the Cross in them, but without avail, the catechists having been barbarously treated and ignominiously expelled. Lately, some of the younger English missionaries have taken up their quarters at Nang-wa, with a view to getting into Kiong-Ning in time; and in October, 1890, it was visited by two ladies of the C.E.Z.M.S.

In the earlier days of the Mission the river Min divided the districts worked by the C.M.S. and the American societies respectively, although the Episcopal Methodists have been at Ku-Cheng almost from the first; but in course of time the exigencies of expanding work led, with mutual consent, to the overstepping of the boundary. From the first, the movement towards Christianity in Fuh-Kien has been to a considerable extent indigenous in character, that is to say, independent of direct missionary agency, the Gospel spreading from village to village through family connections and social intercourse. It has naturally followed that inquirers on one side of the Min have become attached to the Church of those Christians on the other side from whom they heard of "the doctrine." Moreover, great numbers of the country people are constantly drawn to Fuh-Chow on business. Some of these have heard the Gospel and believed, and have then begged the Mission to which they owed their enlightenment to send teachers to their own towns. In these and other ways it has come to pass that the C.M.S. now has three districts on the south side of the Min. These are Hok-Chiang, Hing-Wha, and Taik-Wha. The *Hok-Chiang district*, of which a *hien* city of the same name is the capital, lies to the south-east of Fuh-Chow, between the river Shuang-Kiang (a tributary of the Min) and the sea-coast. The *Hing-Wha district* lies still further south, along the coast. *Taik-Wha* is more inland. Both here and in the Hing-Wha district the Amoy dialect is spoken, and the Fuh-Chow dialect spoken by our missionaries is of no use.

From the time of the rapid extension of the Mission in the country districts, a class for the instruction and training of the Native agents has been a prominent feature in the work undertaken by the missionaries in the capital. Many earnest and efficient evangelists and pastoral catechists have been sent forth. The training of these agents has been the special province of the Revs. R. W. Stewart, L. Lloyd, and C. Shaw, with whom has been associated the Rev. Ngoy Kaik-ki, a convert from the class of *literati*, who has had to suffer much for Christ's sake. A large building for use as a college was erected in 1878, and was just ready when a notorious leader of anti-foreign policy, with the connivance of the mandarins, created a disturbance, in the course of which the new college was destroyed before the very eyes of the Consul. A demand for full reparation was at once made upon the Chinese authorities; but although a small money compensation was paid, a proclamation issued against rioting, and two or three minor officials degraded, the real offenders remained untouched, and an action to eject the missionaries from the Wu-shi-shan Hill proved successful. Ultimately, as suitable premises in the Foreign Settlement were offered in exchange at a low rent, the missionaries felt it right to yield, and thus the Mission withdrew from the Native city, after labouring there thirty years. The church and chapels are retained, in which the Native clergy and catechists minister to the city congregations, but all other agencies have now to be carried on in the Foreign Settlement.

An important institution in the Fuh-Kien Church is the annual conference of clergy, catechists, teachers, exhorters, and delegates from the congregations. This is generally held in December of each year, and has proved both a great blessing to the souls of those present and a means of training the Church to self-government and self-support. Since 1882 the Native Church Council system has been introduced.

The Mission is remarkable for the great results which have been obtained with a very small staff of foreign missionaries. During periods amounting together to at least fifteen years, only *one* missionary was in the field. During other periods, amounting to about ten

years, there were two missionaries. The spread of the Gospel in Fuh-Kien has been, for the most part, the result of Native agency. Several of the earliest converts gave up their occupations, and became evangelists in the service of the Mission. These were stationed at various promising centres; and as the work grew, others were selected from among those who embraced the Gospel, and sent forward to open fresh stations. Some of them have proved unsatisfactory, but the majority have been faithful and efficient; they have patiently taught the poor and the ignorant, visiting them from house to house during the week, and gathering them on Sunday into the little chapels to join in common prayer and praise. An interesting development of the Fuh-Kien Church has been a small Mission of Chinese evangelists sent forth by it to Corea. It is supported by native contributions, supplemented by a wealthy Australian merchant resident at Fuh-Chow.

The Theological College has about twenty-five students under instruction. **Educational.** The present building was erected in 1883, on a site granted by the Chinese authorities in reparation for the destruction of the previous building. Attached to it is a Boys' Boarding-School, with from thirty to forty Christian boys, the best of whom are chosen to go on into the College. Village schools have not, as in some Missions, formed a large part of the evangelistic work; but since the Christian population increased, a great many have been started, primarily for their benefit. Many heathen boys, however, attend, and converts have been gathered from among them. A Training Class of Bible-Women is conducted by the wives of the missionaries in charge of the College and Boys' Boarding-School.

An Association has been formed at Trinity College, Dublin, to send out and support graduates of Dublin University for the Fuh-Kien Mission. Two missionaries are on this fund.

In 1890, much interest was excited in England by the visit of Mrs. A Hok, wife of a Christian Chinese mandarin at Fuh-Chow. She was converted through the instrumentality of a lady missionary of the F.E.S., and came to England with a C.E.Z.M.S. lady. The death of her husband during her absence brought much trial upon her.

**Other Missions.** A Girls' Boarding-School, with about fifty Christian girls, is worked for the Society by the ladies of the Society for Promoting Female Education in the East. The Church of England Zenana Society also has ladies at work both in Fuh-Chow and in some of the districts. The American Episcopal Methodists have an extensive Mission with its headquarters at Fuh-Chow. The American Board (Congregationalist) is also at work.

*Statistics, 1890.*—European Ordained Missionaries, 11; Native Clergy, 8; European Lay Missionaries, 3; European Female Teachers, 3; Native Lay Agents, 224; Native Baptized Christians, 4163; Catechumens, 4326; Communicants, 2267; Scholars, 1271.

#### CHRONOLOGICAL TABLE.

1850.—Revs. W. Welton and R. D. Jackson arrived in Fuh-Chow.	1876.—Bishop Burdon's visitation. Ordination of four catechists.
1860.—Ten years' work; no fruit; Mission kept on at request of Rev. G. Smith.	Revs. R. W. Stewart and L. Lloyd arrived.
1861.—First two converts baptized in March; two more in July.	1878.—C.M.S. College destroyed by a mob.
1862.—Rev. J. R. Wolfe arrived. Wong Kiu-Taik entered service of C.M.S.	1879.—The Mission expelled from the Native city of Fuh-Chow.
1863.—Smith died at Fuh-Chow, leaving thirteen baptized Christians.	1880.—Visitation of the Mission by Bishop Burdon. Native adherents, 3556; communicants, 1251.
1864.—First out-station (Lieng Kong) occupied.	1882.—Native Church Council established.
1865.—Lo Nguong and Ku-Cheng occupied.	1883.—New Theological College dedicated by Bishop Burdon.
1868.—Visitation of Bishop Alford; 90 confirmed. Ordination of Wong Kiu Taik on Ascension Day.	1884.—Chinese forts near Fuh-Chow bombarded by the French. Mrs. Taylor, wife of Dr. Taylor, the first English lady to reside in interior, arrived in Fuh-Ning. C.E.Z.M.S. began work at Fuh-Chow.
1869.—Outbreak at Lo-Nguong; destruction of the chapel.	1885.—Mission to Corea undertaken by Native Church.
1871.—Bishop Alford's second visitation.	1887.—Dublin University Fuh-Kien Mission established.
1873.—Commencement of regular Preparandi Class for training of native agents.	1890.—Visit of Mrs. A Hok to England.
1875.—Bishop Burdon's first visit to Fuh-Chow. Female Education Society began work at Fuh-Chow.	





## CHE-KIANG



Other Missions

C.I. - China Inland  
 L.M. - London  
 U.M. - United Methodist  
 A.E. - American Episcopal  
 A. - American (others)

Sandford's Geog. Establishment London.

## THE MID CHINA MISSION.

THE C.M.S. Mission in what is now known ecclesiastically as Mid China—being the middle zone of the three into which China is divided in regard to the English Episcopate—is confined to the Province of Cheh-Kiang, with the exception of the Shanghai Mission in the Province of Kiangsu.

### PROVINCE OF CHEH-KIANG.

The Province of Cheh-Kiang is bounded on the north by Kiang-Su, the chief province of China, on the south by Fuh-Kien, on the east by the sea, and on the west by the provinces of Gan-Hwui and Kiang-Si. It measures about 260 miles from east to west, and about 380 miles from north to south, and its area is 39,150 square miles. It is thus equal in size to England with her northern counties (Northumberland, Cumberland, Westmoreland, Durham, and Yorkshire) cut off.

The province contains water-ways of great extent and importance. The country round Ningpo and Shaou-hing is accessible almost everywhere to an itinerating missionary traversing in a boat the countless canals. The southern and south-western districts are hilly, and travelling must be performed chiefly on foot or in sedan-chairs. The great river T'sien-t'ang, fifteen miles wide at its mouth, and fully two miles as it sweeps past the walls of Hang-chow, is the one which, as the Crooked River (Cheh-Kiang), gives a name to the whole province. Its upper waters, which enter the province from the south-west in three main streams, furnish means of communication with eight other provinces. The plains watered by these numerous streams and canals produce, especially round Ningpo and Shaou-hing, vast quantities of rice. The province also produces wheat and barley, maize, a little sorghum, and the sugar-cane; but, alas! large tracts of good ground, once covered with grain, now glow in early summer with the baneful bloom of the blood-red poppy. The hills of Cheh-Kiang rise sometimes to the height of 3000 feet above the sea, and are occasionally covered with snow, the thermometer marking from ten to fifteen degrees of frost. Very different is the temperature of the plains in the summer, when the thermometer often registers 100 degrees in the shade, whilst even the hills are almost stripped of their flowers by the heat.

Although Cheh-Kiang is the smallest of the eighteen provinces of China proper, it was, before the Tae-ping rebellion, one of the most populous. Mr. Milne gives extracts from Chinese official documents, which quaintly describe the character of the people. According to these, "the natives of the Ningpo department are given to the cultivation of fields or letters; the people of Shaou-hing are diligent, frugal, and fond of learning; Hang-chow is famous for having all the greatest as well as the dearest curiosities in the world, and merchants from all quarters flock thither; the manners of the people of Hang-chow are polished, and their education is of the first stamp; it has crowds of *litterati* in its population." These *litterati* are among the most obstructive classes to missionary work in China, and, notwithstanding their "polished manners," they have not seldom stirred up the populace to persecute Christians and inquirers, and to oppose the missionaries.

In 1844, two years after the ports of Shanghai, Ningpo, Fuh-chow, Amoy, and Canton had been opened by the Treaty of Nankin, the Rev. G. C.M.S. Smith (afterwards first Bishop of Victoria, Hong-Kong) was sent Mission. by the C.M.S. to visit these five ports, and to report as to the comparative opportunities for missionary work in each. Failure of health compelled him to retire in the following year, but before leaving China he had spent some months at Ningpo, and he strongly recommended it as affording a promising sphere for quiet missionary work.

It was not, however, till 1848 that the Mission was really begun. In that year the Revs. R. H. Cobbold and W. A. Russell were sent to Early days at Ningpo. NINGPO. On their arrival they found seven missionaries of Pres-

byterian and Baptist Societies already on the spot. After some delay they secured a house in a crowded part of the city, and a room in this house was set apart for preaching, whilst visits were also paid to the neighbouring towns and villages to preach and distribute tracts. Just three years after the opening of the Mission, on Easter Day, 1851, the first two converts were baptized, one of them being Bao-Yüeh-yi ("a learner of righteousness"), who was afterwards for many years a zealous and efficient catechist. Early in the history of the Mission, Mr. Russell, in concert with other missionaries, reduced the vernacular of Ningpo to writing by means of the system now called the Romanized Colloquial, of which some account has already been given in the article on China. The system was introduced into the mission-schools, and the missionaries of the C.M.S. at Ningpo have been associated with those of other societies in translating the Holy Scriptures into the vernacular, and publishing them in the same style. The Prayer-Book and some other religious and devotional works have also been printed in the Ningpo colloquial.

By degrees the missionaries and catechists, whilst retaining Ningpo as their base of operations, pushed forth and established various out-stations. The first place which they tried to occupy was *Tsz'-k'i* (about twelve miles north-west of Ningpo); but they met with violent opposition, and it was not until 1860 that a footing was obtained. Now the *Tsz'-k'i* congregation meets in a commodious church built by the contributions of foreigners in China, and is ministered to by a Chinese pastor in holy orders. The *San-poh* plain (north-west of *Tsz'-k'i*) was occupied in 1857, and here also there were great difficulties at the outset. The attempt to buy a piece of ground outside the south gate of *Kwun-hce-we*, one of the chief cities of the plain, was met by an uprising of the populace, and but for the prompt interference of the British Consul at Ningpo the purchase would have been prevented. A ringleader in that riot became one of the leading Christians in those parts; and upon the plot of land then acquired there now stands a commodious church, with a house for the pastor (the Rev. Sing Eng-teh, ordained in 1876), a school, and rooms for the missionary attached. Meanwhile various institutions had been established at Ningpo. A large day-school had been opened by Mr. Russell, and a school for orphan boys by the Rev. F. F. Gough, who had joined the Mission in 1850. Some years later the Rev. G. E. Moule (now Bishop of Mid China) took charge of both these institutions, and also had a small class of lads whom he trained to be schoolmasters or catechists, and some of whom have since been ordained. There were also girls' schools under the superintendence of Mrs. Russell and Mrs. Gough, and during part of 1860 Mr. Gough had an opium refuge.

The work at Ningpo was sadly interrupted by the Tae-ping rebellion. The insurgents took the city in 1861, and in the following year they held nearly all the province of Cheh-Kiang. Many Christians in the country were in extreme peril, but none were actually killed.

By order of Sir Harry Parkes and the commander of the *Scout* man-of-war, all missionaries were requested to withdraw from Ningpo after its capture; and, with the help of passes from the Tae-ping leaders, they were able to remove a portion of their furniture, and to carry with them beyond the walls, not only all the Christians, but also a large number of people who had fled to the Mission premises for protection. Ningpo was recovered for the Imperialist forces in 1862, but the dark cloud of war and confusion did not pass from Cheh-Kiang till 1864. Even in these dangerous days there were signs of God's presence and blessing. More than one convert was baptized at an out-station of the Ningpo Mission in the presence of the Tae-ping soldiers; the number of Christians increased; and the catechists, in their visits to the southern country districts, were everywhere thankfully received by the afflicted people. But the most important movement which took place at this time was at the East Lake, about twelve miles south of Ningpo. A Christian, named Bong S-vu, had taken his family thither for safety from the marauding Tae-ping, and was the



means of bringing several of the people (most of whom are fishermen, and their families) to Christ. The first converts were baptized by the Rev. G. E. Moule in 1863.

Of late years, the most important development of the Ningpo Mission has been the College founded by the Rev. J. C. Hoare in 1877, and still carried on by him. Mr. Hoare's system has been to combine study with practical Mission work, the students living half the year in the College, and travelling, or residing in some other town or towns, for the other half, not dropping their studies, but putting evangelistic preaching in the front place. Some interesting fruits have been gathered from this agency, particularly, in 1889, in the T'ai-chow district to the south.

The great city of SHAOU-HING stands in a vast plain, about one hundred miles west of Ningpo. Like Venice, it has canals in its streets, but not a few of them are described as "stagnant, black, and unsavoury water-ways, one fruitful source, no doubt, of the frequent attacks of illness from which the missionaries have suffered." A Mission was begun here in 1861 by the Rev. J. S. Burdon (the present Bishop of Victoria, Hong-Kong), with the help of the Rev. T. S. Fleming and one of the Ningpo catechists. The effort was cut short by the advance of the Tae-ping insurgents, but it was not without result, for two adults were baptized there in the same year, and another who had first heard the Gospel at Shaou-hing was afterwards baptized at Ningpo. The Mission was re-opened in 1870 by the Rev. H. Gretton, who was joined shortly afterwards by the Rev. J. D. Valentine. Mr. Valentine carried on an uphill and often discouraging work for many years, and died at his post in 1889.

HANG-CHOW, near the mouth of the Tsien-tang-Kiang, is about twelve miles in circuit, with great suburbs beyond the walls. Mr. Burdon visited it in 1859, and remained, with a few intervals, for the greater part of the year, but was finally compelled to withdraw on account of political difficulties. In the winter and spring of 1864-5 periodical visits were paid to Hang-chow by Mr. G. E. Moule; in the autumn of 1865 he moved his family to that city, and missionary residence there has been uninterrupted since that date. On the last Sunday in 1871 a Mission church capable of seating about 150 persons was opened, and in the following year an opium hospital was erected. This hospital was worked for about eight years by Dr. Galt, and is now under Dr. Duncan Main. The present buildings, which are large and complete, were erected in 1884-85 at the expense of the late Mr. W. C. Jones.

Some of the most fruitful results of the Hang-chow Mission are to be found in the villages of the CHU-KI district, about thirty to forty miles south of Hang-chow. In 1877, a native of this district, named Chow, who had a school in a large village named Great Valley Stream, and had come to Hang-chow to visit some acquaintances, was introduced to the missionaries. He became an earnest inquirer, and, after careful instruction, was baptized by the name of Luke. He returned to his village, where he was the means of bringing to Christ several of his friends and relations, who were afterwards baptized by Mr. A. E. Moule. The little congregation thus formed suffered severe persecution, but they stood firm, and through them the Gospel has spread to the neighbouring villages, where numerous converts have been baptized, and the work still continues to progress, though not without anxieties and disappointments, as may be seen from accounts published in the *Church Missionary Intelligencer* for August, 1880, October, 1881, July, 1882, July, 1883; and in subsequent Annual Reports.

In 1888, the Rev. J. H. Horsburgh travelled to the distant western province of Sz-chuen, and visited the China Inland missionaries there. In response to his appeals, urged personally during a visit to England, the Committee, in 1890, agreed to a plan for establishing a C.M.S. Mission there, on lines similar to those of the C.I.M.

The Cheh-Kiang Mission was at first under the jurisdiction of the Bishop of Victoria, Hong-Kong. In 1872 a bishopric was established for the Missions and congregations of the Church of England in North China (in which term was included all China north of latitude 28°), and this office was held by Dr. Russell till his death in 1879. The vast territory was then divided into two missionary dioceses, North China and Mid China. In these two divisions are located the S.P.G. and C.M.S. Missions respectively. The Rev. G. E. Moule was consecrated Bishop of Mid China, and the Rev. C. P. Scott, Bishop of North China. Bishop Moule's brother, the Ven. A. E. Moule, is Archdeacon in Mid China, and acts as the C.M.S. Secretary for the Mid China Mission.

Besides the C.M.S. there are three English missionary societies at work in the province—the Baptist, the China Inland, and the United Methodist Free Church Missions; and three American societies—the Baptist, and the Northern and Southern Presbyterian Missions.

#### SHANGHAI.

Shanghai was the first place occupied by the Society in China. The Rev. T. McClatchie took up his residence there in September, 1844. The first converts were gathered from a class of blind people, in 1851. But progress was very slow, and in 1853 Mr. McClatchie's health failed, and he returned home. In the same year the Tae-ping rebels took the city, and great confusion ensued. In 1863, Bishop Smith, of Victoria, Hong-Kong, ordained a Chinaman, Dzaw Tsang-lae, to act as pastor to the small Native congregation of forty souls. He was the first Chinese clergyman of the Church of England. He only laboured four years, and died in 1867. In 1870, Mr. McClatchie (who had meanwhile served as a consular chaplain at Hankow) re-entered the Society's service, and became Secretary of the China Mission, residing again at Shanghai; but the city being strongly occupied by other societies, it was regarded by the C.M.S. as little more than a business centre. An Anglo-Chinese school was opened at the expense of the English residents; but active missionary operations were not recommenced till 1882, when the Rev. A. E. (now Archdeacon) Moule went out to be Secretary for Mid China; under him as vigorous and extensive a work as one man (having other duties) can compass has since been carried on. In 1888 there were four chapels and reading-rooms, four schools, eleven Native agents (three of them Bible-women). The congregation numbered ninety souls.

It must be remembered that though the existing work of the C.M.S. Mission in Mid China is confined to the places and provinces enumerated above; yet the geographical boundaries of the zone of Mid China are of vast extent, and suggest the duty of a long stretching of the cords of the Mission by chains of Missions across the great central regions of the mighty empire, to the very confines of Burmah and Thibet. The responsibilities of the C.M.S. are suggested at any rate by the projected Mission to the province of Sz-chuen.

*Statistics, 1890.*—European Ordained Missionaries, 12; Native Clergy, 7; European Lay Missionaries, 5; European Female Teachers, 8; Native Lay Agents, 64; Native Baptized Christians, 1144; Catechumens, 93; Communicants, 570; Scholars, 441.

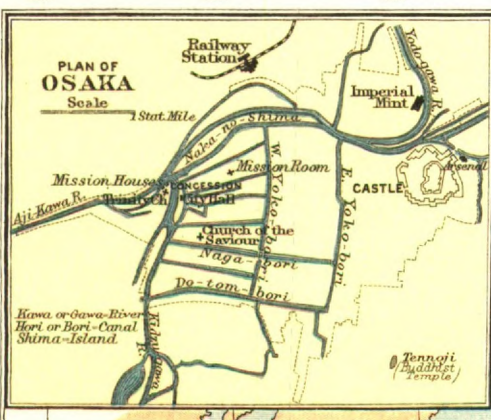
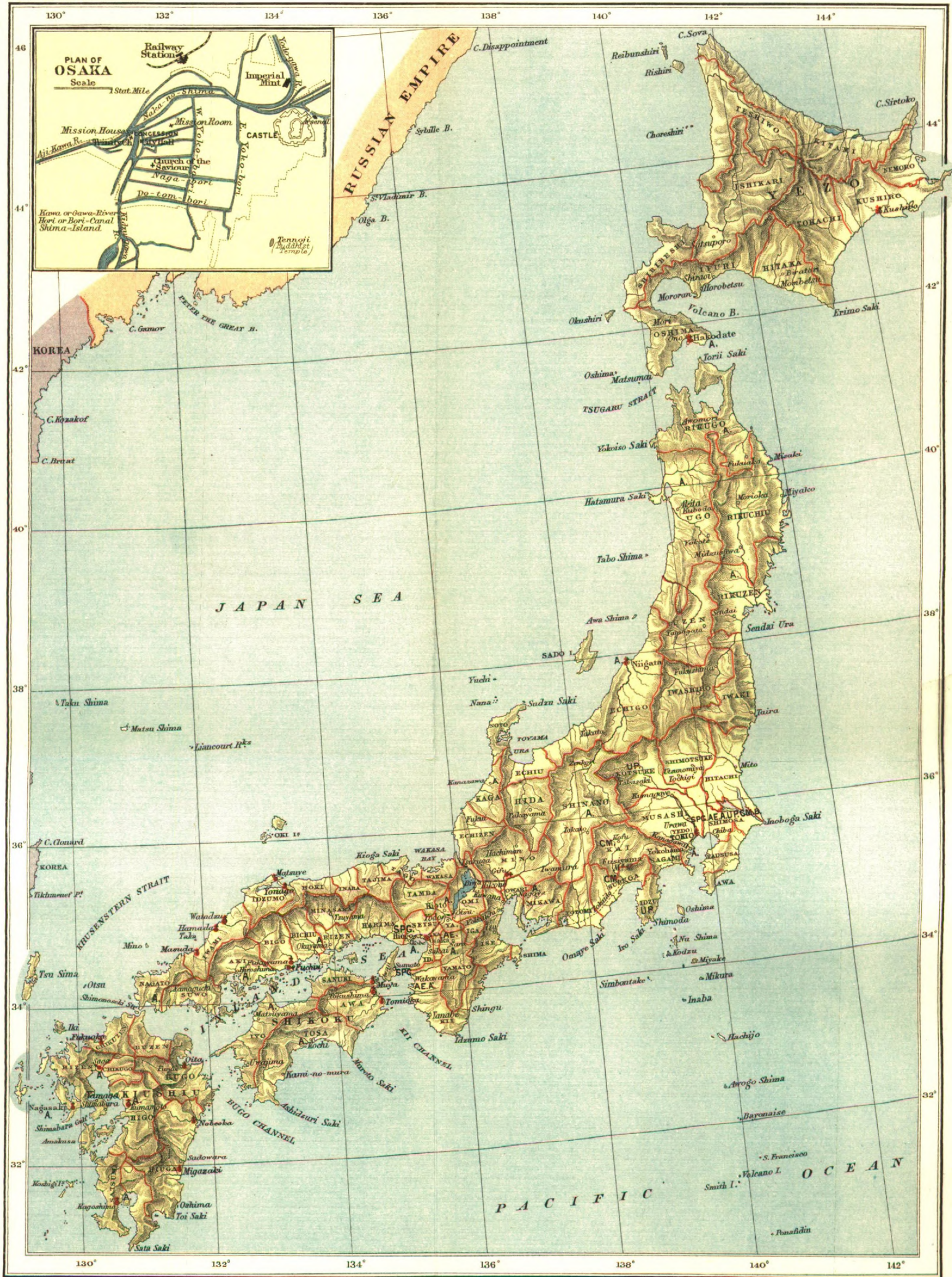
#### CHRONOLOGICAL TABLE.

1844.—Shanghai Mission begun.  
 1848.—Ningpo Mission begun.  
 1849.—Rev. G. Smith consecrated Bishop of Victoria.  
 1851.—First converts baptized.  
 1860.—Hang-Chow Mission begun.  
 1861.—Tae-ping rebels captured Ningpo.  
 1863.—Rev. Dzaw Tsang-lae, first Chinese clergyman, ordained.  
 1872.—Rev. W. A. Russell consecrated first Missionary Bishop in North China.

1875.—Sing Eng-teh ordained deacon at Kwun-ha-we, San-poh.  
 1877.—Chu-ki Mission begun.  
 Ningpo College founded by Rev. J. C. Hoare.  
 1879.—Bishop Russell died.  
 1880.—Rev. G. E. Moule consecrated Bishop of Mid China.  
 1882.—Rev. A. E. Moule appointed Archdeacon of Ningpo.  
 1885.—Hang-Chow Mission Hospital opened.  
 1888.—Rev. J. H. Horschburgh's journey to Sz-chuen.



# JAPAN



Scale of English Miles  
 50 0 50 100  
 Stations of the Church Missionary Society  
 Railways

Abbreviations  
 YA. YAMASHIRO  
 KA. KAWACHI  
 ID. IDZUMI

Other Missions  
 S.P.G. = Soc. for the Propag. of the Gospel  
 A.E. = American Episcopal Church  
 A. = American (others)  
 U.P. = Scotch United Presb.  
 B. = English Baptist  
 C.M. = Canadian Methodist

Stanford's Geog. Estab. London.





## THE JAPAN MISSION.

### I. THE COUNTRY AND PEOPLE.

JAPAN is the Great Britain of Asia. The British Isles are the western outpost of Europe in the Atlantic; the Japanese Isles are the eastern outpost of Asia in the Pacific. Instead of two large islands, **The Great Britain of Asia.** however, there are four, viz., Hondo, Kiushiu, Shikoku, and Yezo, with innumerable smaller islets. The total area of the British archipelago is 122,550 square miles; of the Japanese, about 147,000. The British population in 1891 was 37,740,283; the Japanese, in the same year, was 40,071,020. The four principal islands lie between the thirty-first and forty-sixth parallel of north latitude, their united length being about 1200 miles, and the breadth of the main island varying generally from 100 to 175 miles.

The Japanese themselves delight to designate their country, the Land of the Rising Sun. They sail out into the east, but find nothing save the broad expanse of the Pacific, a stretch of four thousand miles to the opposite coast of North America; and their national flag represents the morning sun rising out of the sea.

The islands are everywhere exceedingly mountainous. The more lofty mountains are from 4000 to 9000 feet high, and Mount Fuji, a **Topographical.** beautiful cone, towering in solitary grandeur thousands of feet above the highest mountains in its vicinity, rises to an elevation of some 13,000 feet above the sea-level, its summit being covered with snow the greater part of the year. Many of the peaks are volcanoes, some of which are still active, though for the most part they are extinct or quiescent. Japan is not a country of large rivers, many of them for a great part of the year being nothing more than torrent beds. There are many waterfalls—the Japanese estimate is 600—but they are generally more remarkable for beauty than grandeur. The lakes are also numerous, but for the most part they, too, are small.

Japan is not devoid of mineral wealth. The coal-fields are extensive, but the coal is inferior. The true wealth of the country consists in its agricultural resources. The soil is fertile, and in some places, as in the Osaka plain, yields two crops annually. Tobacco and tea are cultivated for home use as well as for the foreign market. Animal life is not so abundant in Japan as in some other countries, but the seas of Japan are scarcely equalled in the world for the abundance, variety, and excellence of their fish, and fishing is an important industry all along the extensive coast-line of the islands.

The climate of Japan is mainly governed by monsoons. The south-west monsoon, which blows from May to August, and is accompanied by heavy rains, produces a hot and damp summer; and the north-east monsoon, which lasts from October to February, makes the winter cold; but the extremes in either case are not so great as are experienced on the neighbouring continent. The climate varies very considerably in different parts of the country, owing to the extent of latitude covered and the influence of ocean currents. The scenery is everywhere fine and highly diversified.

The cities and towns are numerous, and many of them have large populations. **Chief Cities and Towns.** Tokio (formerly called Yedo), Kioto, and Osaka, are *fu* or first-class cities. The treaty-ports are Tokio, Yokohama, Osaka, Hiogo (Kobé), and Niigata in the main island, Hondo; Nagasaki in Kiushiu; and Hakodate in Yezo.

KIOTO, the once sacred capital, where the Mikados resided for upwards of a thousand years—from A.D. 794 to 1868—is by far the most interesting city in the country. Since the Revolution in 1868 it has been called Saikio, or, "Western Capital," in contradistinction to Tokio, the "Eastern Capital." It has for centuries been the principal centre of the nation's religious life, and both Buddhist and Shinto temples and shrines are numerous. It wears the aspect of a city wholly given to idolatry.

TOKIO, formerly called Yedo, is a comparatively modern city. Until the be-

ginning of the seventeenth century it was a place of no importance ; but it is now the largest city in the Empire, and has a population of about a million. After the revolution of 1868, Yedo received its new name Tokio, and became the seat of the Mikado's Government. The city stands at the head of what is called by foreigners the Gulf of Yedo, and at the mouth of the Sumida River, which divides its eastern suburb. It is becoming more and more Europeanized every year.

YOKOHAMA is situated on a bay in the Gulf of Yedo, eighteen miles from Tokio, with which it is connected by a railway. It is the most important treaty-port, and the headquarters of the principal mercantile firms established in the country. Before the opening of the ports in 1859, it was a miserable fishing village on the edge of a swamp. It is now a large and flourishing town of 80,000 inhabitants, with European and native quarters ; and has some fine buildings in European style. The resident Europeans support an English chaplain and have their own church.

OSAKA stands in the delta of the River Yodo, about two miles from the sea and thirty from Kioto. This river is formed in the plain south of Kioto, by the union of the waters of its four principal affluents, and thence flows towards the Gulf of Osaka, into which it falls by several channels. Its several streams, together with the numerous canals cut at right angles to each other, completely intersect the city. These are spanned by scores of bridges, and on this account Osaka has been frequently called the "Venice of the East." The city is well built, but the streets are narrow.

HIOGO is an old and important town on the Gulf of Osaka, which though giving the treaty-port its official name has no direct connection with its foreign trade. This is exclusively carried on at KOBÉ, where there is a small but well-built and well-ordered settlement, with its own municipal government, and adjoining it, chiefly to the west, a large and flourishing Japanese town of more than 50,000 inhabitants. Kobé has a much smaller European community than Yokohama. In 1884 it numbered 385, including children. There is a "Union Protestant Church," in which Church of England services are held by English and American Church missionaries, but the building is also used by other denominations.

NAGASAKI is the treaty-port in the Island of Kiushiu, the southernmost of the four principal islands of the Japanese group. The town has a population of some 33,000. It is historically interesting as one of the places connected with the final struggle between Romish Christianity and the secular power in 1637, and further as having been the place of the Dutch trading settlement of Deshima, the only point of contact between Japan and the outside world for 230 years, after the expulsion of foreigners in 1624. In 1884 there were 248 European and 603 Chinese residents.

HAKODATE is the treaty-port in Yezo, the northernmost of the four large islands. This island consists mainly of impenetrable jungles, inaccessible mountains, and impassable swamps. Hakodate is by far the largest and most flourishing town in the island. In 1859, when it was first opened to foreigners, it had a population of about 6000 and was only resorted to by whalers. It is now an important commercial centre, with a population of some 40,000, and is in direct steam communication with Yokohama, Kobé, and other ports.

NIIGATA is on the west coast, at the mouth of the Shinanogawa, the largest river in Japan. It is the capital of one of the richest provinces in the Empire, but it has not been successful as a treaty-port.

"Two distinctly marked types of feature," writes Professor Griffis, "are found among the people of Japan. Among the upper classes, the **The People.** fine, long, oval face, with prominent, well-chiselled features, deep-sunken eye-sockets, oblique eyes, long drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, budlike mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, less oblique eyes almost level with the face, and straight

noses, expanded and upturned at the roots. The one type prevails among the higher classes, the nobility and gentry ; the other among the agricultural and labouring classes. The former is the southern, or Yamato type, the latter the Aino, or northern type." The people of Japan were, prior to the Revolution of 1868, divided into four principal classes :—(1) The Samurai, or military and literary class—the sword and the pen being united as in no other country ; (2) the farmers and agriculturists ; (3) the artizan class ; (4) the merchants and shop-keepers, who have always been regarded as the lowest in social rank in Japan. Below these again, outside the pale of humanity, were the pariahs of Japan, the *eta*, generally living in separate villages, and following the occupation of skinners, tanners, leather-dressers, grave-diggers, &c.,—and the *hinin*, beggars. These were enfranchised in 1871. Since then Samurai, farmer, artizan, trader and *eta* have been on an equal footing before the law.

## II. HISTORY AND RELIGIONS.

The present Mikado or Emperor of Japan, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that Queen Victoria is only the thirtieth from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals. The first Mikado, Jimmu Tenno, whose date corresponds with 660 B.C., and who would be contemporary with Manasseh King of Judah and Assurbanipal King of Assyria, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands of shrines ; and on the 7th of April, the traditional day of his accession, salutes are fired in his honour by the Krupp and Armstrong guns of modern Japanese ironclads. From the earliest times down to the twelfth century A.D., the government of Japan was imperialism. The Mikado not only reigned, but ruled. Gradually, however, the feudal system arose. The great nobles, or Daimios, in their fortified castles, became more and more powerful and independent. Their armed retainers formed the military caste of Samurai, or "two-sworded men," already noticed. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands. Towards the close of the twelfth century A.D., Yoritomo, chief of one of the clans, became military master of the country, and usurped all the executive authority of the state, while still acknowledging the Mikado as his liege lord. He subsequently received the title of Shogûn (general), and laid the foundation of the dual form of government which lasted till 1868, more than 700 years. He made Kamakura his capital, and there the power of the Shogûns was chiefly centred until Iyeyasu transferred it to Yedo in the seventeenth century. The Mikado held his court at the sacred capital Kioto, rarely appearing before his subjects, but worshipped by them almost as a god ; while the Shogûn resided at his own capital (Kamakura or Yedo), and virtually governed the country. It was not, as has been supposed, that the Mikado was spiritual and the Shogûn temporal head. The Shogûn only ruled in the Mikado's name. "Though individual Mikados have been dethroned," writes Mr. Griffis, "the prestige of the line has never suffered. The loyalty or allegiance of the people has never swerved." The dynasty is one of the oldest in the world.

The greatest of the Shogûns was Hideyoshi, better known as Taiko Sama (Taiko being a title he received, and Sama, "honourable," answering to "his highness"), who was contemporary with our Queen Elizabeth. His name is still a household word among the people, and he is everywhere worshipped as a god under the name of Toyokuni. It was he who banished the Jesuit missionaries—of whom more presently. On his death in 1598, one of his generals, Iyeyasu, of the Tokugawa clan, usurped power, and after a severe struggle, totally defeated his rivals at the battle of Sekigahara. "This battle decided the condition of Japan for over two centuries, the settlement of the

Tokugawa family in hereditary succession to the Shogûnate, the fate of Christianity, the isolation of Japan from the world, the fixing into permanency of the dual system and of feudalism, the glory and greatness of Yedo as the Shogûn's capital." The last of the Shogûns, who was deposed in 1868, belonged to the Tokugawa family, and was the fifteenth in the direct succession from Iyeyasu. Thus the Shogûnate continued unchanged down to our own day; and with it continued all the characteristic features of mediæval feudalism.

The ancient religion of the Japanese is called *Kami no michi*, "the way of the gods." The Chinese equivalent of the name, *Shin-to*, is **The Ancient Religion:** the one commonly used; whence this religion is called by English writers **SHINTOISM**. Implicit obedience to the Mikado, as the descendant and representative of the gods, is its characteristic feature. It teaches that the Mikado himself is divine, and deifies other great men who have played a prominent part in the history of the country. Adoration is paid to the sun, because its devotees believe that the Mikado is descended from the goddess of the sun. Shintoism has no idols or images. Its symbols are the mirror and the *gohei*—"strips of notched white paper depending from a wand of wood." But it has temples, priests, services, prayers, purifications, and offerings of fruit, meat and living birds, but no sacrifices. Nor does it teach morals. "Morals," says its chief authority, "were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." Yet the recognition of national and individual guilt, and of the need of cleansing, with a view to deliverance from divine judgments, is a marked feature of Shintoism.

But Shintoism, whatever its influence upon the individual, social, and political life of the Japanese, and however closely interwoven **The Prevailing Religion:** with their customs and institutions, has been to a large extent superseded by Buddhism. For although Shinto is the religion of the government, the religion of the people is Buddhism.

**Buddhism** in Japan is no cold atheistic philosophy, but has developed into a popular ritualism, with an elaborate array of ceremonial and priest-craft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. Although it was introduced into the Empire towards the close of the sixth century A.D., and was quickly adopted by the nobles, it was not until the ninth century, when a priest named Kukai, better known by his posthumous name of Kôbô Daishi, tried to combine the two religions by teaching that the Shinto gods and heroes were manifestations of Buddha, that it spread further among the people. Its great triumphs were achieved in the thirteenth century by the proselytizing zeal of two famous preachers, Shinran and Nichiren, since which time it has been the prevailing religion. Buddhist temples are numerous in all parts of the country. In most large towns there is a street of temples, which is called Tera Machi, answering to our familiar "Church Street."

But the position of both Buddhism and Shintoism was seriously affected by the Revolution of 1868 and the changes consequent upon it. **Disestablishment.** Buddhism was at once deprived of all State patronage and support, and Shintoism appeared to triumph. Both systems however remained under Government control till 1884, when the connection of both with any department of State was severed, and each sect was enjoined to make provision for its internal government and administration. But although disestablished, and deprived of State support, both religions continue to exist, and under the new order of things, Buddhism especially has manifested fresh energy.

### III. ROMISH MISSION—JAPAN CLOSED.

Marco Polo first revealed to Europe the existence of Japan, in 1298. But it was not until 1542 that any European reached Japan, and then Portuguese, Spanish and Dutch traders literally poured in. And they were not alone. In



1549 Francis Xavier landed at Cangoxima (Kagoshima), a port in the southern island of Kiushiu, and subsequently proceeded on foot in the depth of winter to the main island, and made his way to Kioto.

**The Romish Mission.**

His reception, however, was not encouraging, and after about two years' labours he left the country. But his successors reaped an extraordinary harvest. Within five years, Christian communities were rising in every direction. Within thirty years the converts numbered 150,000, and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim that, and perhaps half a million may be nearer the mark. This was a great success; to what is it to be attributed? The answer is not far to seek. The Jesuit priests gave the Japanese all that the Buddhist priests had given them—gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher promised heavenly rest—such as it was—only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Romish Christianity; and the roadside shrines of Kuanon (or Kwanyin), the goddess of mercy, became centres of Mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other.

There was also a political cause for the success of the Jesuits. The Shogûn of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. Some of his subjects were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval by the Jesuit Charlevoix in his “*Histoire du Christianisme au Japon*.”

Rome in Japan took the sword—and perished with the sword. Nobunaga's successor, the famous Taiko Sama or Hideyoshi, found the Jesuits, true to their traditions, plotting against his throne; and in 1587 he issued a decree of expulsion against them. Under him and his immediate successors, fire and sword were freely used to extirpate Christianity. The unhappy victims met torture and death with a fortitude that compels our admiration; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments; and historians on both sides agree that but few apostatized. At length, in 1637, the Christians struck a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle at Shimabara, and raised the flag of revolt; but after a two months' siege they were compelled to surrender, and thirty-seven thousand were massacred, great numbers being hurled from the rock of Pappenberg, near the harbour of Nagasaki. This was their expiring effort.

The Christianity which Rome had presented to the Japanese was thus formally suppressed; but in Kiu-shiu a considerable number of descendants of the Romanist adherents appeared when the country was at last opened, and formed the nucleus of the present Romanist community. Meanwhile, the name of Christ, writes Mr. Griffis, was remembered as “the synonym of sorcery, sedition, and all that was hostile to the purity of the home, and the peace of society.” For two hundred and thirty years the following inscription appeared on the public notice-boards at every roadside, at every city gate, and in every village throughout the empire:—“*So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or*

**Christianity proscribed.**

*the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."*

For two hundred and thirty years Japan was closed to the outer world. In 1624 all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels above a very small size were ordered to be destroyed. Even the Dutch had to submit to very humiliating terms. They were entirely confined to a little artificial islet, 600 feet by 200, in Nagasaki harbour, called Deshima; and a strong Japanese guard always held the small bridge connecting it with the mainland. The Chinese were allowed to live in Nagasaki itself, but at no other port.

Why were the Dutch exempted? In the first place, to them the Government owed the discovery of the Jesuit plots. One of their vessels intercepted a letter to the King of Portugal asking for troops to overthrow the Mikado; and they eagerly seized the opportunity to discredit their Portuguese rivals. In the second place, they carefully abstained from all profession of Christianity. One of them being taxed with his belief, replied, "No, I am not a Christian, I am a Dutchman."

At intervals efforts were made to push open the closed door, but in vain. Charles II. sent a vessel to Japan, but it was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. In 1695, a Chinese junk was sent away from Nagasaki because a Chinese book on board was found to contain a description of the Romish cathedral at Peking. In 1709 an Italian priest, the Abbé Sidotti, persuaded the captain of a ship to put him on shore. He was seized, and kept a prisoner for several years until his death. A Japanese book has been found by the American missionaries which gives a full account of him. Russia made efforts to get into Japan at the beginning of this century, but without success.

#### IV. JAPAN REOPENED—PROTESTANT MISSIONS BEGUN.

The opening of Japan in modern times is due to the United States. On July 8th, 1853, an American squadron, commanded by Commodore Perry, entered the Gulf of Yedo; and on March 31st, in the following year, a treaty was signed, opening two ports to American trade. Other nations were not slow to claim similar advantages; but it was only under much pressure that the Japanese granted them. At length, on August 12th, 1858, Lord Elgin, fresh from his triumphs in China, where the Treaty of Tientsin had been signed six weeks before, entered the Gulf of Yedo, and sailed right up to the capital, to the consternation of the authorities. The Japanese were shrewd enough, however, to see that their old policy of isolation could no longer be maintained; and they gave the British ambassador very little trouble. Within a fortnight, on the 26th of August, Prince Albert's birthday, the Treaty of Yedo was signed, by which several ports were opened, and other important concessions granted. This Treaty has been several times supplemented, but it is still the basis of our relations with Japan.

The year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world. What was this revolution? It was (1) the abolition of the Shogûnate after it had lasted 700 years; (2) the resumption by the Mikado of the reins of government; (3) the voluntary surrender by the Daimios of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of departments of State, with a responsible minister at the head of each.

For many years previously the Daimios were engaged in systematic efforts for diminishing the power of the Shogûnate, and they tried in every way not to give effect to the treaties with foreigners. The Shogûn who signed them died shortly after under suspicious circumstances. His successor was brought into constant collision with foreigners in consequence of the deeds of violence and

bloodshed which the Samurai perpetrated at the instigation of the Daimios. Gradually the Japanese began to discover that they must submit to the inevitable, and that, after all, the admission of strangers was not so prejudicial to their interests as they expected it would be. At the same time they felt that the very existence of their nation depended upon the consolidation of authority. On the death of the Mikado in 1867, his successor, Mutsuhito, being a young man, the party of progress seized the opportunity to push their designs. They persuaded Keiki, a timid and vacillating man, to resign the Shogûnate; and then, to insure complete success, on January 3rd, 1868, they seized the palace at Kioto, and proceeded to administer the Government in the name of the Mikado. Civil war ensued; but in a desperate battle fought at Fushimi, a place between Kioto and Osaka, which lasted three days, January 27th to 30th, the Shogûn's army was totally defeated; and, although the northern clans continued the contest on their own ground, the imperial forces were everywhere victorious, and within a few months the young Mikado was the undisputed ruler of all Japan. Keiki himself submitted at once, and was allowed to live in retirement; and the last of the Shogûns became a quiet and loyal country gentleman. Equal clemency was shown even to the leaders who held out longer. In the following year the eighteen great Daimios and the 240 minor Daimios surrendered the privileges they formerly enjoyed, and the Mikado became the real ruler of Japan.

Immediately after the assumption of power by the Mikado, the new Government began to invite foreigners to Japan to fill high administrative offices. Englishmen and Americans were appointed Comptrollers of the Navy and Public Works, Inspectors of Mines, &c., &c.; and most comprehensive educational machinery was set on foot, with foreign professors of languages and science in some of the great cities. Most astounding progress has been made within the last twenty years in introducing the appliances of Western civilization. A decided advance has been made towards the establishment of representative institutions, and a Parliament was elected in 1890.

Tokens of progress are to be seen in every direction. The newspaper press has gone on developing in intelligence and power. Education is making rapid strides. Of the 53,000 primary schools contemplated, nearly 30,000 have been built, and are in active operation. They are taught by teachers trained in normal schools, and are attended by 3,000,000 children, of whom about a million are girls. The English language has been included among the subjects taught, and is being more widely studied than ever. Higher education is attracting more attention, and that of women is now the question to the front. The Post Office has developed into a most important institution, with its Money Order and Savings' Bank business. The telegraph now runs from end to end of the empire. The telephone is also in use in the large cities. Railway construction is being pushed forward. The first little railway—that between Tokio and Yokohama—was opened in 1872. In 1889 there were 579 miles open. The work of surveying and engineering was formerly done by Europeans; it is now in the hands of natives. Manufactories of all kinds are in operation.

If England was mainly instrumental in opening the door to the Gospel in Japan, the American Churches were foremost in carrying it in. **The First Protestant Missionaries.** The Rev. C. M. (afterwards Bishop) Williams, of the Protestant Episcopal Church, was the first missionary to arrive. The Presbyterians followed; and within a year from the opening of the treaty-ports to foreign residence, four American societies were represented by five ordained and two medical missionaries. The American Civil War of 1860-4 sadly crippled American missionary effort generally, but on the restoration of peace the Churches were enabled to strengthen their Missions. But the pioneer missionaries were in circumstances of no little discouragement and difficulty for several years after they entered upon their work. The Government viewed them with suspicion; the people, though by no means hostile,

were distant and timid ; and all classes dreaded Christianity as a pestilential creed, the introduction of which would bring manifold evils upon the country. From the first, however, there were a few earnest, though timid seekers after truth, and every year their number increased. This was especially the case after three or four years, when, owing to the change in official and popular feeling, larger numbers came to the missionaries for instruction in English ; and the improvement was still more marked when a little later Government schools were established in Yokohama and Nagasaki, for the teaching of English, and placed in charge of missionaries. It was chiefly in this way that the Gospel was first brought in contact with the people. "From 1859 to 1872," says Dr. Ferris, "there was no preaching worthy of mention. The missionaries were all engaged in teaching. God led our missionaries into the schools, and the Kingdom of Christ entered Japan through the schools."

Meanwhile, the law against Christianity was unrepealed, and the new Imperial Government of 1868 caused the enactment to be replaced on the notice-boards in every town and village. It was not until 1873 that the anti-Christian edict was withdrawn. Then all official opposition ceased, and toleration gradually became almost complete. Buildings were set apart for Christian worship, not only for foreigners, but for natives, not only at the treaty-ports, but in towns and villages far removed from them. No obstacles were placed in the way of evangelistic work. No difficulty was experienced in holding public meetings in theatres and other large buildings. Christian literature was everywhere exposed for sale, and openly circulated by book-sellers, and by colporteurs employed for the purpose.

Under the New Constitution granted in February, 1889, it is expressly enjoined that "Japanese subjects shall, within the limits not pre-judicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Japanese statesmen and journalists openly express, not only their expectation that Christianity will soon be the national religion, but their desire for its adoption,—not because they care much whether it is true or not, but because they see that Christian nations are in the van of the world's progress. But missionary operations are still to some extent hampered by the restrictions on the residence of foreigners in the interior. Except at the treaty-ports, they require a passport, which is renewed twice a year, and this passport is only given for purposes of health or of science. Missionaries who live in towns not covered by treaty rights have to engage themselves to teach English in the Government schools. This restriction would be removed if the Treaties with Western Powers were revised, under which Japan is treated like Turkey, China, and other non-Christian states, Europeans being responsible only to consular courts with European judges. The Japanese resent this arrangement, and demand admission into the comity of Christian nations ; but the Western Powers, including England, have hitherto refused, and, in retaliation, restrictions on residence, which are confessedly needless, are continued.

Meanwhile, although Christianity is as yet professed by only a fraction of the population, its influence is shown by the election of Christians to the new Parliament, and still more by the appointment of a Christian (a Presbyterian) to the presidency of the Lower House.

#### V. THE C.M.S. MISSION.

For a long time the Church Missionary Society had been desirous of entering Japan ; but it was not until 1868—the very year of the great revolution—that a fitting opportunity arose. An anonymous donation of 4000*l.* was given to start a Mission, and in January, 1869, the Rev. George Ensor, whose name deserves to be remembered as that of the first missionary from Christian England to the newly-opened empire, began the campaign at Nagasaki, where the American Episcopal Mission was still located. Although obliged to work very quietly

**The C.M.S. Mission.**

and cautiously, he baptized a few converts in the next three years. He was joined in 1871 by the Rev. H. Burnside; but both these brethren were soon obliged, by failure of health, to retire from the field. It was in 1873, when the remarkable course of events in Japan seemed to indicate that ere long a great and effectual door would be opened, that the Society's enlarged plans for missionary operations in that country were formed; and in that and the two following years four new stations were occupied, viz.: Osaka, by the Rev. C. F. Warren, formerly of Hong-Kong, on the last day of 1873; Tokio, by the Rev. J. Piper, also formerly of Hong-Kong,—and Hakodate, by the Rev. W. Denning, transferred from Madagascar,—both in May, 1874; and Niigata, by the Rev. P. K. Fyson, M.A. (who had reached Tokio in 1874), in the autumn of 1875. These stations, with the exception of Niigata, which was finally relinquished in 1883, are still the centres of the Society's Japan work.

Since 1875, the Rev. H. (now Archdeacon) Maundrell has been the senior missionary at NAGASAKI. The Rev. A. B. Hutchinson was also there for some years. The work has been mainly carried on in *Deshima*, the artificial islet in the harbour already mentioned as for two centuries the residence of the Dutch traders. Progress has been slow, and Nagasaki has been important chiefly as a base from which to operate upon other parts of the Island of KIUSHIU. For some years Mr. Maundrell had a small college for the training of evangelists, and from it went forth the men who have preached the Gospel at other cities.

An important branch of the Mission at Nagasaki itself has been the work among women and girls done by Mrs. Goodall, the widow of an Indian chaplain, who has laboured as an honorary independent missionary for many years in co-operation with Mr. Maundrell.

The chief cities worked by Mr. Maundrell's Japanese evangelists, for some years were *Kagoshima*, *Saga*, and *Kumamoto*. The two former gave good promise at first, but have caused discouragement latterly. Kumamoto is now the residence of English missionaries, and an expanding work has been the result. Mr. Hutchinson has also created a fresh centre by taking up his abode at *Fukuoka*, an important town in the province of Chikuzen, at the north end of the Island. These two stations have become centres of important and growing work. In 1882, out of 694 Christian adherents in Kiushiu, 453 were in the districts worked from them. In one village in the province of Chikugo, Oyamada, out of 250 inhabitants 150 were Christians. These had been baptized, and 80 of them confirmed by the Bishop, within fifteen months of the Gospel first reaching the place.

In the Main Island, HONDO, the C.M.S. is represented at Tokio and Osaka, the two largest cities in Japan. **Main Island:** **Osaka.** **Osaka.** Osaka is now the headquarters of the whole Mission. Here the Rev. C. F. (now Archdeacon) Warren has laboured (with two intervals) since December, 1873, and the Rev. H. Evington since December, 1874. The first six converts were baptized in June, 1876. In 1889 there were 332 Christians in the city, composing two small congregations, for the pastorate of which two well-trained and well-versed Japanese catechists were ordained in 1887—one of them being of the six first baptized. In 1884, the Osaka Divinity School was opened, in which the Rev. G. H. Pole has done valuable work as Principal. A Boys' Boarding-School was begun in the same year, now under the charge of the Rev. T. Dunn. Since 1879, a Girls' Boarding-School has been carried on by the lady missionaries of the Female Education Society. It has now developed into the Bishop Poole Memorial School, of which Miss Tristram, a C.M.S. missionary, is Principal. The ladies of the C.E.Z.M.S. are also doing excellent work at Osaka; and that of the late Miss Jane Caspari, of the C.M.S., must not be forgotten.

From Osaka the Mission has branched out to distant towns in the extreme west of the Central Island, in the provinces of Iwami, Idzumo, Hoki, and Bingo. **Out-stations.** The first place at which work was begun was *Wataadzu*, in Iwami, in 1882; then the chief town of that province, *Hamada*,

in 1883; then *Matsuye*, in the province of Idzumo, a still more important city, in 1885. All these are on the northern coast of the western horn of the Island. *Fukuyama*, on its southern coast, that is, on the Inland Sea, in the province of Bingo, and *Fuchiu*, a small town near it, at which the work began in 1885-6, have latterly been especially interesting. In these western districts, in 1889, there were 227 Christians. In 1890, a missionary party went out to occupy Matsuye and work the surrounding district, headed by the Rev. Barclay F. Buxton, and maintained entirely at his expense.

But the earliest advance from Osaka was made to *Tokushima*, in the Island of SHIKOKU. This place was visited in 1880, and the first convert was baptized in 1881; but there have been disappointments, and the number was only 110 in 1889, including a few at a neighbouring town. An English missionary is now stationed at Tokushima.

TOKIO, the capital of Japan, was occupied for the Society in 1874, by the Rev. J. Piper. The Rev. P. K. Fyson soon afterwards joined him, but removed to *Niigata*, the treaty-port on the northern coast, which thus became a C.M.S. station, but was relinquished in 1883. The first convert at Tokio was baptized in June, 1876, a few days before the first baptisms at Osaka. The Church grew slowly under the care of Mr. Piper, who also acted as Secretary for the whole Japan Mission, and did much valuable literary work in the translation of the Old Testament, the Prayer-Book, &c. Since his return to England in 1880, the Rev. J. Williams has been in charge. Mr. Fyson has continued the translational work in behalf of the Bible Society, and has had a large share in the completion of the Japanese Bible. The Tokio congregation consisted in 1889 of 151 souls, and, though small, is the first in Japan (among C.M.S. congregations) in independence and self-support.

HAKODATE, the treaty-port in the Island of YEZO, was occupied in 1874 by the Rev. W. Denning, who laboured zealously till 1882, when theological differences caused his separation from the Society. A schism followed among the Christians, but in a year or two it was entirely healed. Mr. Denning was succeeded by the Rev. W. Andrews, and since 1887 there has been a native pastor. The work has extended to other places, particularly to the important town of Kushiro, and in 1889 there were 165 Christian adherents. Lady missionaries have lately joined, and a promising Girls' Boarding-School has been begun.

But the Island of Yezo was originally occupied with especial view to the *Ainu aborigines*, of whom some thousands dwell in its mountain fastnesses. They are a barbarous people, low in the scale of human intelligence, and slaves to drunkenness. Ninety per cent. of the men are drunkards, and the women also drink to excess. Miss Isabella Bird, in "Unbeaten Tracks in Japan," describes their religion as "the rudest and most primitive form of nature worship," its whole sum being "vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influence may be obtained, and whose evil influence may be averted by libations of saké" (native beer). They have a peculiar respect for the bear, and their great festival is the "sacrifice of the bear," in which an animal reared for the purpose of being made a god is put to death with strange and cruel rites. The Ainu were visited by Mr. Denning in 1876; and in 1879 Mr. (now Rev.) John Batchelor began regular work among them. He has become well-known to them, and is regarded as their great friend; but their propensity to drink has proved a terrible obstacle to their evangelization. Several have learned to read, and they listen to Gospel addresses gladly; but up to the end of 1889 only eight had been baptized. Many children, however, are now at school, and with such a people this is the most hopeful sign for the future. Mr. Batchelor has done important linguistic work in the Ainu language, having compiled a grammar, which has been published by the Imperial University of Japan; and a beginning has been made by him in the translation of the New Testament.



## VI. OTHER MISSIONS—JAPAN BISHOPRIC.

It has already been stated that the Society for the Propagation of the Gospel began work in Japan in 1873, and the Mission has been maintained ever since at Tokio and Kobé. It had 655 Church members in 1888. Prior to 1882, the two Church of England Missions were under the supervision of Bishop Burdon, of Victoria, Hong-Kong. In that year, Archbishop Tait arranged for the foundation of an English Bishopric in Japan, and the C.M.S. and S.P.G. both undertook to contribute to its maintenance. In 1883, Archbishop Benson (who had succeeded to the Primacy) appointed the Rev. A. W. Poole, C.M.S. missionary in South India, to be the first Bishop; and he was consecrated on October 18th. He was warmly welcomed in Japan by his fellow-Churchmen, and quickly won the affection also of the American non-episcopalian missionaries; but owing to the failure of his health, his episcopate was brief. He resided ten months in Japan, but then had to leave, and died in England in 1885. He was succeeded by Bishop Edward Bickersteth, son of the Bishop of Exeter, and grandson of a former C.M.S. Secretary, who was consecrated on February 2nd, 1886. Bishop Bickersteth has been most active in his visitation of all the Mission stations, and has started two agencies at Tokio under his own immediate direction, St. Andrew's and St. Hilda's Missions, being associated bands of clergymen and ladies respectively.

The C.M.S. and S.P.G. missionaries have united with those of the American Episcopal Church (under Bishop Williams, already mentioned as the first Protestant missionary in Japan) in various common works, particularly in the translation of the Prayer-Book, the larger part of which was published in 1879, and the rest in 1882. In 1887, the Japanese Christians connected with the three Missions met by delegation at Osaka, under the joint presidency of Bishops Williams and Bickersteth, and formed themselves into a *Nippon Sei-Kokuwai* (Japan Church), framing for it a constitution and canons, and adopting "for the present" the English Prayer-Book and Articles. There were then 1300 Christians belonging to it. In two years they had increased to over 2000.

But the American non-episcopalian Missions have done by far the largest work in Japan. The following analysis of the general statistics of the Protestant Missions for 1890 will at once show this. Thirty missionary societies are represented, viz. six English (C.M.S., C.E.Z.M.S., F.E.S., S.P.G., the Bishop's Mission, and Baptist), one Scotch (U.P.), two Canadian, one Swiss, and the remainder American. There are 578 missionaries, viz., 175 married couples, 39 single men, and 189 single women. Reckoned in this way, the American Board (Congregationalist) has 84, the American Presbyterian Board 73, the American Episcopal Methodists 68, the American Baptists 45. The Missions connected with the Anglican Communion stand as follows:—C.M.S. 55, or, including C.E.Z.M.S., F.E.S., and other auxiliary workers not on its roll, 62; S.P.G., 5; Bishop Bickersteth's Mission, 9; American Episcopal Church, 37; Canadian Church, 3; total, 116, viz. 27 married couples, 21 single men, and 41 single women. The Native Christians are only partially reckoned under societies. Those attached in a sense to seven Presbyterian societies belong to "the United Church of Christ in Japan," and number 10,611. Those similarly connected with the Episcopal societies belong to the *Nippon Sei-Kokuwai* (Japan Church), and number about 4000. The American Board has 9146, and the American Methodist Church 3923. The other societies have 4700 between them; making a total of 32,380. The baptisms in 1889 numbered 4900, of which 4431 were of adult converts. Of the latter, 1615 were in connection with the American Board, 1077 with the "United Church," 492 with the Episcopal Methodists, and about 500 with the Anglican Church societies.

The Mission of the American Board (Congregationalist) is remarkable for its very interesting Christian College at Kioto, where hundreds of the cream of the Japanese youths have been educated, and where many have

embraced Christianity. This College was founded by Dr. Joseph Neesima, one of the most remarkable of Japanese converts, and was carried on by him until his lamented death in 1890.

The relations between the several Missions have been, as a rule, most cordial and friendly, and in spite of national, denominational, and individual differences, substantial unity has prevailed, and, in some important matters of common interest, united action has been secured. This has been the case in the work of translating the Old and New Testament Scriptures. A Committee for the translation of the New Testament, to "consist of one member from each Mission desirous of co-operating in this work," was appointed by a united conference of Protestant missionaries held at Yokohama in September, 1872, and arrangements were made for translating the Old Testament, by a similar but larger representative conference held in Tokio in 1878. The Committee met for joint work in June, 1874, and the revision of the last book of the translation was completed on November 3rd, 1879. The first editions of the several books were printed from wooden blocks, and published as they were prepared: St. Luke, the first joint production of the Committee having appeared in August, 1875, and several Epistles and the Revelation, the last portions, in April, 1880; and the completion of the work was celebrated by a united meeting for thanksgiving, held at Tokio on April 19th, which was attended by representatives of fourteen American and English Missionary Societies, and of the Japanese churches in the neighbourhood of the capital. In this great enterprise the first place of honour belongs to Dr. J. C. Hepburn, of the American Presbyterian Mission, by whom the greater portion of the draft translations were made, and to whose indefatigable labours the work owed its early completion. The translation of the Old Testament has since been completed. In this work the Rev. P. K. Fyson, C.M.S. took a leading part.

But other forms of Christianity are in the field, and have so far registered more converts, though their rate of increase during the past few years appears **Greek and** to have been considerably below that of the Protestant Churches. **Roman** Thus in July, 1883, the converts of the Russo-Greek Church **Missions.** Mission were 8863, nearly 2000 more than the registered Church membership of the Protestant Missions at the close of the same year; whereas in 1888 they were only 14,000, or nearly 6000 less than the body of Protestant Christians. The number of Roman Catholic converts in 1881 was 25,633, more than 22,000 being in the Island of Kiushiu, where thousands of the descendants of the Christians of the seventeenth century have been received into the Church. In 1888, they were 32,000.

With such rivals in the field, will Protestant Christianity eventually commend itself to the national mind, or will the marvellous changes **The Future.** now in progress result in the adoption of a less pure form of Christianity—a mere name without life? But the future is in God's hands, and it is for us to recognize the duties and responsibilities of the present. It is the day of Japan's visitation.

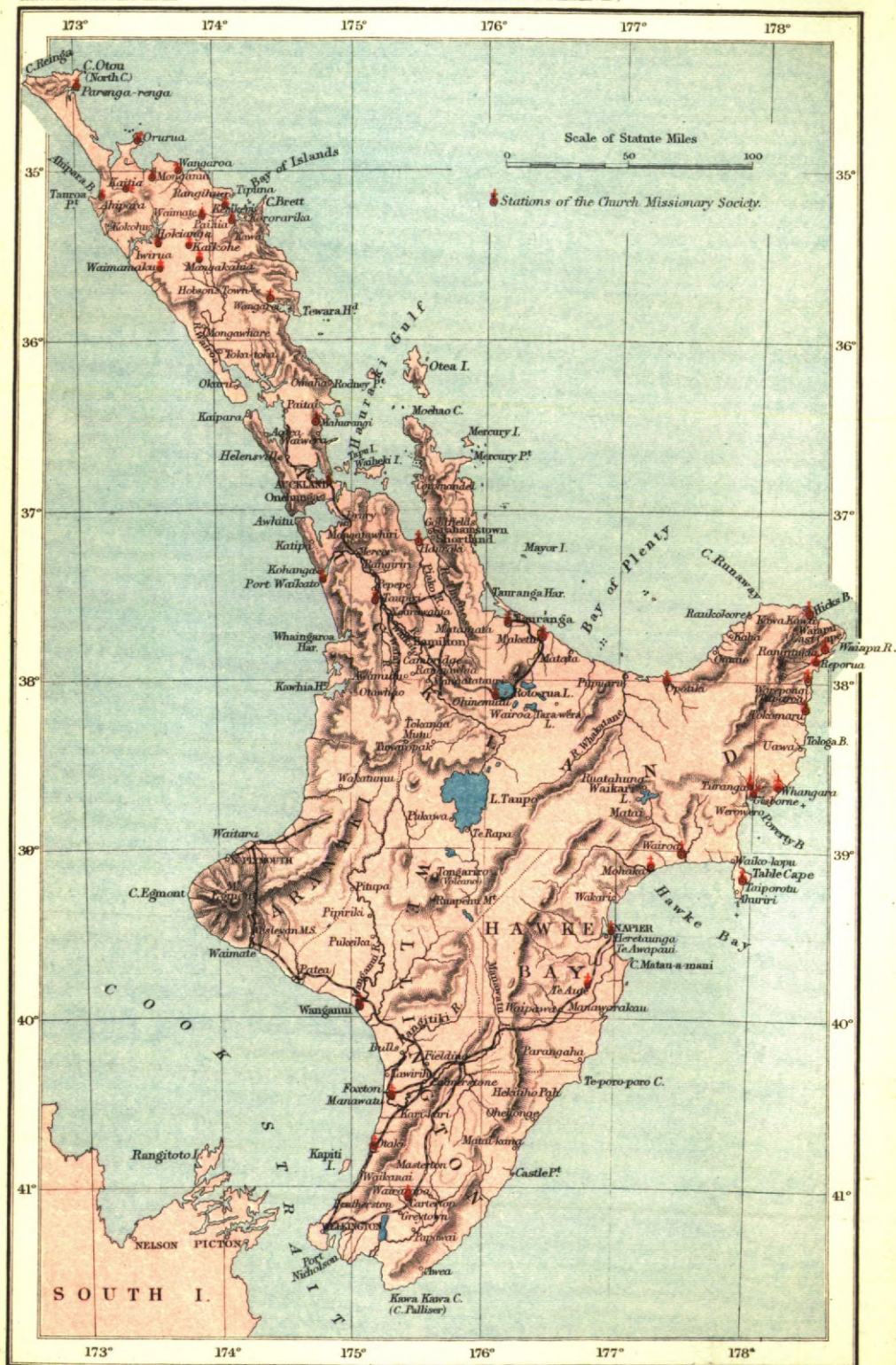
*Statistics, 1890.*—European Ordained Missionaries, 22; Native Clergy, 5; European Lay Missionary, 1; European Female Teachers, 14; Native Lay Teachers, 48; Baptized Native Christians, 1750; Catechumens, 187; Communicants, 995; Scholars, 341.

#### CHRONOLOGICAL TABLE.

1549.—Francis Xavier visited Japan.	1872.—Great national development.
1579.—Converts to Romanism numbered 150,000, and churches 200.	1873.—Anti-Christian edict withdrawn.
1587.—Decree of Suppression against Jesuits.	S.P.G. Mission begun.
1637.—Christianity banished.	1873-4.—New C.M.S. stations opened, viz., Osaka, Tokio, Hakodate.
1637—1853.—Japan closed to Europeans.	1879.—Mission to Ainu Aborigines begun.
1853.—Arrival of American squadron under Commodore Perry.	Translation of the Bible completed.
1858.—First Treaties signed.	1883.—Consecration of Bishop Poole.
1859.—American Missions begun.	1884.—Osaka Divinity School opened.
1868.—The Revolution.	1885.—Death of Bishop Poole.
1890.—Rev. G. Ensor, first C.M.S. missionary to Japan, began work at Nagasaki.	1886.—Consecration of Bishop E. Bickersteth.
	1887.—Establishment of the "Japan Church."
	1890.—Bishop Poole Memorial Girls' School opened.



## NEW ZEALAND (NORTH ISLAND)





## THE NEW ZEALAND MISSION.

NEW ZEALAND forms the southernmost portion of a disrupted fragment of one of the four great ribs of the world, extending from Japan to New

**Physical Features.** Zealand; the other three extending, one from the Asiatic continent along the entire length of Australia, another along the western sides of Africa and Europe; while the last comprises the entire western coasts of North and South America. It consists of two large islands, the North and the South, and a smaller one called Stewart's Island, lying at the southern extremity. These three islands have a total length of 1100 miles, and a breadth varying from 46 to 150 miles—nearly equalling in area Great Britain and Ireland. Of volcanic origin, the mountain-ranges run down nearly the whole length of the two islands, culminating in the North Island in an elevation of about 9000 feet, and in the South Island, in Mount Cook, of about 12,000 feet. The group is separated from Australia by some 1000 miles of ocean, as clear of islands as the Atlantic between Ireland and America. The coast-line of the entire group is 3000 miles. Its harbours are numerous and fine, equal in some cases to any in the world. The climate, from geographical and physical conditions, is necessarily varied, but always salubrious. The extremes of daily temperature vary throughout the year only by an average of 20°. The atmosphere is drier and more elastic than that of England. The soil is in many parts intensely deep and rich. The three characteristic features are—forests, ferns, and grassy plains. Gold has been discovered in many districts; in Taranaki there is a rich iron ore; coal is widely distributed throughout the group; and copper has been met with in some localities.

The total population of these islands was found by the census of 1886 to be 578,482, of which the Native section was 41,432, chiefly found in the North Island.

**Population.** A claim has been set up for the discovery of these islands by Paulnier in 1503, and by Juan Fernandez in 1576; but it is thought to be more probable that the one reached the Philippine Isles, and the other possibly **Discovery.** Tahiti. The Dutch voyager, Tasman, in 1642, though he never landed, being deterred by the savage appearance of the natives, was the true discoverer, and gave the islands their present name. They were however utterly forgotten, until rediscovered in 1769 by Captain Cook.

For the purposes of this Atlas we have to do with the Northern Island, in which almost the whole Maori race is found, and in which the Society's work has been carried on.

The inhabitants of this island, as evinced alike by their mythology and their language, are manifestly an ancient as well as a mixed race. They have in their language many roots, which are found in Asiatic as well as Polynesian tongues, and some affinities even with those of Europe. Many of their customs resemble those alluded to in Scripture as being common in Israel. According to their own traditions their ancestors originally came from the islands of Hawaiki, Matatera, and Wairota, lying to the east, and they landed at Waiapu, on the east coast. They were not then cannibals; and to this day they retain memories of neighbours in their original lands who rode upon beasts, and had other signs among them of something approaching to civilization. Their cannibalism is believed originally to have sprung from their want of food.

Their religion contained within its traditions strange distorted elements of truth, such as the origin of mankind from one pair, the introduction of death into the world through the deceptions of their great champion hero, Maui, and a legend of something like the Deluge. But its main characteristic was the worship, if it could be so called, of *atuas*, or malignant spirits, including those of their departed ancestors, the constant

object of which was "to pacify, to vanquish, and to disarm them." Hence their endless *karakias*, or charms and incantations. They had *ariki*s, or chief-priests (but no hereditary priesthood), everything connected with whom was *tapu*, or sacred. The ordinance of *tapu* is perhaps the most marked feature in this system. The word *tapu* (taboo) is said to mean "sacred," and hence "forbidden." Thus, Mr. Shortland writes, "That if anything *tapu* comes into contact with food, or with any vessel or place where food is ordinarily kept, such food must not afterwards be eaten by any one, and such vessel or place must no longer be devoted to ordinary uses," and this had an especial force in the case of the *ariki*, whose sacredness bordered on divinity. It was supposed that something of a spiritual divine essence was communicated to whatever the chief priest touched; and hence to eat what the *ariki* had handled implied the partaking in some measure of the sacred essence of the *atua*. Such a system of necessity invested the *ariki* with an almost supernatural power for good or for evil.\* The New Zealander certainly believed in a future life of retribution, and thought of the Northern Cape Re-i-nga as the leaping-place, from which the spirits of the departed leapt into the other world. Religion, as a whole, to him was "debased into a hopeless, loveless dread of physical suffering and disaster." He was "without hope and without God in the world."

The Apostle of New Zealand was Samuel Marsden, who, in 1794, had gone out as chaplain of a penal settlement at Paramatta, near Sydney, in Australia. In 1800, Captain King, the Governor, anxious to introduce useful industries among the convicts, obtained two New Zealand natives, named Toki and Hura, from the North Cape as teachers, to show the prisoners at Norfolk Island the way of working flax. It was here that Mr. Marsden met with them, and he was so struck with their intelligence that from that hour his heart was set upon using every effort to raise the race to which they belonged from their sad condition of savagery and debasement. From so small and apparently unimportant a circumstance sprang the conversion of the Maori people, of which the eminent theologian, Karl J. Nitzsch, has said, "Without a miracle such an establishment of culture is impossible," and the eminent Professor of Geography, Karl Ritter, that it is "a true miracle of our day." In 1807, Mr. Marsden having had his special attention to the subject once more aroused by his acquaintance with a chief named Tippahee, who had worked his way in a trading-vessel from his own country to Port Jackson (Sydney), accompanied Governor King to England, and laid the case of New Zealand before the Church Missionary Society. In 1809 the Society decided to undertake the Mission, and sent out, with Marsden, two mechanics, William Hall and John King. It was Marsden's opinion that "nothing could pave the way for the introduction of the Gospel but civilization;" and the Society at first adopted that principle, while avowing that the spread of the Gospel was the one object of the Mission. They sailed in the *Ann*, Aug. 25th, 1809; and in the same ship they found a young Maori chief named Ruatara, who had found his way to England under strange circumstances, and who proved of great service. But five years elapsed before they were able to land in New Zealand. The "massacre of the *Boyd*" had taken place just before the arrival of the party at Sydney. The crew of that vessel had been killed and eaten by the Maoris, and no captain now dared to take his ship to New Zealand. At length, in 1813, Ruatara found a passage, and returned to his people alone, and he soon sent back word that the missionaries could safely come. In 1814, Marsden purchased the brig *Active*, and sent by her, on a preliminary visit, Hall and Kendall (another agent sent from England). Their report was favourable, and Marsden himself then embarked at Sydney in the *Active*, with Hall, King, Kendall, and their families, and landed in New

\* They who would master this deeply interesting subject, of which we can give only a meagre outline, may find ample materials in Shortland's *Traditions of the New Zealanders* and Taylor's *Iki a Maui*.



Zealand on December 18th, at Whangaroa. Thence they went on to the Bay of Islands, and there, on Christmas Day, Marsden preached the first Christian sermon in New Zealand, on Luke ii. 10, "Behold, I bring you good tidings of great joy."

In 1820 two native chiefs, Hongi and Waikato, visited England; and as they resided for a few months at Cambridge, Professor Lee was enabled to fix the orthography and grammar of the Maori tongue. But the result of this visit was not good. Hongi turned all the presents he received into guns and powder, and on his return to New Zealand waged savage wars with his neighbours. The dangers and privations which the missionaries had suffered from the first were much aggravated, and although other mechanics joined them, no progress seemed to be made. But the trials were partly due to the misconduct of some of the agents themselves, and the Committee had the painful task of disconnecting some. Thus the early history of the New Zealand Mission was not unlike that of the Tahiti Mission, as described in "The Night of Toil." The Committee, and Marsden, learned by hard experience that the arts of civilization had little influence in making a way for the Gospel, and in 1822 a decided policy of direct evangelization was enunciated. In that year, the Rev. Henry Williams (afterwards Archdeacon) was sent out, and in 1825, his brother, the Rev. William Williams (afterwards Bishop of Waiapu); and these two devoted men brought a new spirit into the New Zealand Mission. Other faithful men went about that period, notably George Clarke, R. Davis, W. G. Puckey, J. Hamlin, C. Baker; and a little later, A. N. Brown (afterwards Archdeacon), T. Chapman, and J. Matthews (who still survives, 1891).

In 1825, after eleven years' labour, the first conversion took place, that of a chief of some rank—Rangi, who was baptized by Henry Williams, receiving the name of Christian. In the course of the following year the native hearers had so increased that a church had to be erected, while the occasional gleam of a hopeful case came to cheer the missionaries. There did not seem then, however, much prospect of the Gospel spreading to the neighbouring tribes. About the close of 1827 a few selections from the Bible were printed, and many of the natives at the Mission station were invited to meet together for prayer and reading of the Scriptures. At this time

**Signs of advance.** Hongi, who had, despite his savage wars and cruelties, always favoured the missionaries, died, and serious troubles seemed likely to ensue, but the influence of the missionaries was greatly increased by their success on two occasions in healing ruptures among the natives. The stations of the Society had hitherto been on the coast of the Bay of Islands; in the early part of 1830 an important station was opened at Waimate, about ten miles inland. In this year, also, a further selection from the Scriptures was printed. In 1831 Tauranga and Rotorua were visited, with a view to carrying the Gospel southward, but the region was too disturbed to admit of Missions being founded. On June 30th of that year, after seventeen years' work, thirty persons had been baptized, of whom twenty were adults. Great earnestness was now exhibited at all the Mission stations, the senior baptized natives helping in the instruction of inquirers. It was noticed also that many old superstitious observances were breaking down; and a few of the natives were now admitted to the Lord's Supper. In 1833 a third book of translations was printed, which was diligently searched, and in the region of the Bay of Islands the Gospel was bringing about an outward change. The time seemed now to have arrived when a forward movement in all directions was called for. At the end of 1832 a party of missionaries proceeded to explore the northerly part of the island. A Mission station was fixed upon at Kaitaia, which was not, however, occupied until 1834. In 1833 a fresh station was opened at Puriri, on the river Thames. Waiapu and its neighbourhood were explored

with the object of taking the Gospel there at some future time; and the Tauranga district, on the Bay of Plenty, was also selected for occupation. Meanwhile, at the Bay of Islands, bright lives and happy deaths gladdened the workers' hearts. In fact, at this time so many were the professors that the missionaries had to proceed with much caution, fearing the motives which impelled them. The year 1836 was marked by the publication of the whole New Testament, 5000 copies of which were soon in circulation. In 1837 Marsden paid his seventh and last visit to New Zealand. In 1807 he had merely entertained a hope that the New Zealanders might have the Gospel; on his first visit, in 1814, he had preached the first Gospel sermon on the Island; on his fourth visit, in 1823, he had seen a glimmer of light; in 1830 civil war was going on, but the light was brighter; but in 1837 he was permitted to see a large body of Christians in every place he visited. In the following year he died at Sydney.

It was in this field, so hopeful for harvest, that the enemy sowed his tares. A Roman Catholic Bishop and two priests landed at Hokianga, the Wesleyan station. Their easy discipline, which allowed polygamy, tattooing, heathenish dances, and various kinds of work on the Sabbath, drew a vast number of ready followers; but the novelty soon wore off, and by degrees these joined the existing Christian community.

Native agency now (1838) began to be largely used, especially at Waiapu, where no missionary was available. The year 1839 witnessed a wonderful revival; and large numbers were received into the Church. The circulation of the New Testament, and subsequently of a portion of the Prayer-book, greatly stimulated the work. In this decade some excellent missionaries joined the Mission, B. Y. Ashwell, R. Maunsell (afterwards Archdeacon, and still surviving), R. Taylor (author of important works on the country and people), O. Hadfield (now Bishop of Wellington and Primate of New Zealand), and R. Burrows (afterwards Secretary, and still surviving). The year 1839 witnessed two important moves forward. Mr. Hadfield went to Cook's Straits, in the south of the island, and settled at Otaki. It was there that the Gospel had been carried by a slave, Ripahau, with such success that when the first settlers brought by the New Zealand Company arrived at Wellington in 1840, they found the natives professing Christians, although they had had no missionary among them. At the same time, William Williams went to the East Coast, and opened a station at Poverty Bay. Both these devoted men afterwards became Bishops in the districts respectively thus simultaneously entered by them.

The success of the Missions, the Church of England and the Wesleyan, in promoting peace and order among the Maoris, had by this time attracted numerous colonists to New Zealand, many of whom behaved so badly that it became evident that the only way to save the Islands so badly that it became evident that the only way to save the Islands annexed. Maori race was to annex the Islands to the British Empire and introduce a settled government. The natives were with some difficulty persuaded to surrender the sovereignty to the Queen, but on the clear condition that their lands would not be alienated, 512 chiefs eventually signed the Treaty of Waitangi, and in May, 1840, the first Governor, Captain Hobson, publicly proclaimed New Zealand a British Colony. Then commenced the mighty stream of colonization, with its attendant good and evil. The first result of an established Government was an increase in the profession of Christianity, no less than 30,000 persons, besides the Wesleyan congregations, attending public worship. With this ripening harvest came the tares of renewed efforts on the part of the Romish priests, and the tares also of the evils incident to civilization and to the inconsistent lives of settlers; and very quickly the seeds were sown of prolonged and bitter wars, grievous apostasies, and deep distress to all who cared for the highest

welfare of the Maori race. But while yet all looked prosperous and hopeful, the Bishopric of New Zealand was founded.

For more than twenty years after the establishment of the Mission there was no Bishop to supervise it nearer than Calcutta. But in 1836, the

**Episcopal oversight.** Bishopric of Australia (now Sydney) was founded; and in the following year the Committee, despite the doubts which at that time existed as to the exercise of episcopal powers outside the

Queen's dominions, asked the first Bishop, Dr. Broughton, to visit New Zealand, "with a view to acquire for the Mission such an exercise of the Episcopal functions as the nature of the case would admit." In December, 1838, he did visit the older part of the Mission and held ordinations and confirmations. An epidemic of virulent influenza interfered much with the proceedings; only forty Maori candidates, selected from among the now rapidly increasing number of converts, being presented to him; and in a valuable letter addressed to the Society he wrote, "At every station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places which it was not in my power to reach." He expressed an opinion that a Bishopric should be established in New Zealand; to which opinion the Committee gave their full concurrence; but at that time there was no way of obtaining the consecration of a Bishop for foreign countries. The proclamation of British sovereignty over the Islands in 1840 obviated that difficulty; the establishment of the Colonial Bishoprics Fund in 1841 gave an impetus to the project; the C.M.S. undertook to contribute 600*l.* a year to the episcopal stipend; and on October 17th, 1841, George Augustus Selwyn was consecrated first Bishop of New Zealand. The effect produced on Bishop Selwyn's mind by

**Bishop Selwyn.** what he found in his new diocese is shown by his own words in a sermon preached a few months after landing: "We see here a whole nation of Pagans converted to the faith. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God." At his first confirmation 325 Maori candidates were presented; "and," he wrote, "a more orderly and, I hope, more impressive ceremony could not have been conducted in any church in England." In the three years and a half that had elapsed between Bishop Broughton's visit and Bishop Selwyn's arrival, the progress of the Mission had been extraordinary. The natives under regular Christian instruction were (as above stated) estimated at nearly 30,000, and over 2000 had been already baptized.

Progress at this time was most marked in the eastern and southern districts. The eastern coast from Cape Waiapu southwards was rapidly

**The faithfulness of the Maori Church.** becoming wholly Christian under William Williams, the converts being numbered by thousands. In the south-west, valuable work was being done by Hadfield at Otaki and by

R. Taylor on the Wanganui River. In Mr. Taylor's district it was the custom for all the Christians to assemble at Christmas (the New Zealand midsummer) for special services of praise and communion. At the gathering of 1846, two Christian chiefs offered to go and preach the Gospel to a hostile and still heathen tribe. They were sent forth with the prayers of their brethren, but were cruelly murdered immediately on their arrival. At the annual gathering of 1848, the faithfulness of the Maori Church was seen in sad and striking contrast with the irreligion of the English troops and colonists. On Christmas Day itself, 700 of the latter came together for some horse-races. They were surprised to see so few natives present. The reason was that 2000 of them were at public worship, and 710 partook of the Holy Communion. At the English church the same day, the number of communicants was fifteen.

The rapid growth of the new colony was resulting in the inevitable

conflict of races, and the continual disputes about the sale and possession of land led to prolonged and bitter struggles. The first Maori War. The rights of the natives, secured to them by the Treaty of Waitangi, were utterly disregarded by many of the settlers; and unprincipled men, who disliked the new *régime* with its law and order, fostered the growing disaffection among the chiefs. The missionaries were frequently employed by the Government to mediate, and their influence was ungrudgingly used to calm the minds of the Maoris; but the aggressions of the less reputable settlers continued, and, at length, in 1845, the first war broke out, Hone (John) Heke, a baptized chief, cutting down the British flagstaff at Kororareka. The way, however, in which the Maoris waged war witnessed to the immense changes wrought by the Mission. Chivalry, forbearance, generosity, were again and again manifested by them; and they almost invariably treated the missionaries and their families well, knowing them to be their true friends, which, however, made the missionaries very unpopular with the colonists. And at this time the Society was greatly troubled by a prolonged controversy regarding lands which in the earlier days had been sold by the natives to the missionaries. The latter had been permitted to purchase land, not only for the Mission, but for the future support of their families; New Zealand being not, like India and Africa, a place of temporary (however long) residence, but the permanent home of those who were sent out, and of their children. The missionaries had acted honourably in giving the full value of the lands at the time of purchase; but this value was supposed to have risen greatly as colonization increased, and the colonists complained of having been forestalled. The questions proved to be very complicated, and the Society was obliged reluctantly to make stricter regulations. This had the painful result of separating from it two or three valued missionaries, notably Archdeacon Henry Williams; but a year or two later he was restored, and then remained one of the staff until his death in 1867. It should be added that the lands in question have proved to be, not of greater, but of less value than was originally given for them.

A large part of Bishop Selwyn's work consisted necessarily in providing church ordinances for the colonists who were now pouring in, especially into the Southern Island; and in establishing a church organization. Moreover, from 1847 onwards, the Melanesian Mission occupied much of his attention. But the Maori portion of his flock held no secondary place in his affections, and his untiring energy in travelling over the country to the remotest stations was the admiration of all. His generous spirit was, however, somewhat fettered by ecclesiastical theories brought from England; and this led him to apply the standard of scholarship which prevailed at home for the ministerial office to the very different circumstances of the large and increasing, but widely scattered Maori congregations. Both English lay catechists who had been greatly blessed in the Mission, and promising Maori evangelists, sought ordination in vain; and many Christian communities remained without due pastoral care, and were left for months together without the administration of the Lord's Supper, despite the entreaties of the Society. Selwyn was ten years in his diocese before admitting a single English deacon to priest's orders; thirteen years before ordaining the first Maori deacon; twenty-four years before giving a Maori priest's orders. On the other hand, he generously recognized the services of the missionaries who had gone out ordained from England, and conferred distinctions upon them without stint. Henry and William Williams, A. N. Brown, O. Hadfield, and R. Maunsell, became Archdeacons at different periods, and through Selwyn's influence W. Williams and Hadfield were ultimately raised to the Episcopate. The Mission failed to obtain the full benefits which had been anticipated from the establishment of the Bishopric; but the Bishop himself, as a man, justly commanded the respect and affection of all.

In 1858-9 two new sees were founded in the Northern Island, Wellington and Waiapu. (In the Southern Island, the see of Christ Church had been **The Dioceses** already founded; Nelson was established at this same time, of **Wellington and Dunedin** afterwards.) To the Bishopric of Waiapu, **ton and** William Williams, the apostle of the East Coast, was nominated, and the C.M.S. found the stipend. An English clergyman (C. J. Abraham) became first Bishop of Wellington.\* The establishment of the see of Waiapu led to an immediate increase in the number of Maori clergy; and when Bishop Selwyn left New Zealand in 1868 the two had become seventeen, nine ordained by him and eight by Bishop Williams. Moreover, Waiapu having at first an almost exclusively native population, the proceedings at the earlier meetings of its Diocesan Synod were conducted in the Maori language. The C.M.S. has always contributed 450*l.* a year to the income of the Bishop.

About 1853 arose the "king movement," the Maoris proposing to elect one of their chiefs king for the central and still uncolonized districts of the Island, not as against the British Crown, but as against the lawless proceedings of the settlers. In 1858 a king was actually chosen, and a sort of government instituted. But the land disputes went on, and in 1860 the frequent conflicts culminated in open war, which lasted some years. The effects were most disastrous. The minds of the majority of the Maoris were now thoroughly alienated, and turned even against the missionaries. Their disaffection was much fostered by the French Roman Catholic priests, who pointed out that *they* had come as religious teachers only, while the English missionaries had been followed by English settlers and the English rule. Several interior stations had to be abandoned; and large numbers of natives professing Christianity fell away.

**The Hau-** Then arose the strange Hau-hau † superstition, called Pai Marire **hau super-** ("peaceful and happy"). It was described as "the counterpart **stition.** of kingship, embracing beside everything that is subversive of true morality. Wherever kingship has taken deep root, Pai Marire has become its parasite;" and Bishop Williams wrote, "They have trifled with things sacred, and God has sent them a strong delusion." In the course of the war, in 1864, Captain Lloyd, of the 57th Regiment, fell into an ambush and was killed by a party of Maoris, who then cast off all profession of Christianity and returned to their barbarism. They drank his blood, and, having cured his head in the old native fashion, carried it about with them, that the captain's spirit, speaking through his head, might become the medium of communication between the Almighty and mankind. It was intended to be carried through the island, as a banner under which a crusade against the Pakeha (English) might be preached. This was done under the direction of a native called Te-Ua, who made himself the *ariki*, and professed to be inspired by the angel Gabriel. But the actual leaders of the party were Patara, formerly a Waikato man, but then well known in Wellington as a man of the worst character, and Kereopa, a Maketu man, formerly a native policeman at Auckland, who posed as their prophet. Te-Ua had acquired

\* Octavius Hadfield, the C.M.S. missionary in the country that became the Diocese of Wellington, was to have been the first Bishop. He had previously, in 1856, when it was first proposed to divide New Zealand into two dioceses, been nominated by Bishop Selwyn to the new see for the Southern Island, afterwards called Christ Church, but had declined it. In the following year it was proposed to make a third diocese, "Wellington and Nelson," containing the southern part of the Northern Island, and the northern part of the Southern Island; and again Hadfield was nominated. But this project fell through; and in 1859 the two separate dioceses of Wellington and Nelson (as well as Waiapu) were established, and Hadfield was elected by the clergy and laity of Wellington to be their first Bishop. Again he declined the honour; but (as mentioned further on) he succeeded Bishop Abraham some years later.

† Hau-hau is supposed to be derived from the resemblance of the noise made by the devotees of the superstition to the barking of dogs.

some knowledge of mesmerism, when in Sydney, adding to it, as is common among the Maoris, the power of ventriloquism, and he claimed and was believed to exercise supernatural powers. The inspiring source of the new creed is too plainly revealed by some of its articles. Such were,—The protection of the Angel Gabriel and the Virgin Mary; the Scriptures to be burned; no Sabbath to be observed; promiscuous intercourse without marriage allowed; the priests have superhuman powers, and can obtain victory; the English to be all driven out; the religion of England, as taught by the Scriptures, is false. The result was a fearful defection of the natives from the faith, and sad excesses were committed by them. For awhile the very existence of the Church was threatened. One missionary's life was sacrificed. In 1865, the Rev. C. Völkner, returning to Opotiki, all unconscious of the danger, was seized, subjected to a mock trial, condemned as the enemy of the race, on the witness of a Romish priest, Father Galavel, for going backwards and forwards to "kovero" (palaver) with the Governor about driving the Maori out of his land, and cruelly put to death. He died the death of a Christian hero, forgiving his murderers ere the deed was done. Kereopa, the leader of the murderers, was captured five years afterwards, and hanged. He confessed his crime, and was believed to die penitent and trusting in Christ.

Yet amid all these troubles, some thousands of Maori Christians remained loyal to the Queen and faithful to the Church, notwithstanding the natural and laudable race-feeling that led many of them to sympathize more or less with their insurgent countrymen, knowing the wrongs they had suffered. The Maori clergy were foremost in their efforts to save their people from apostasy; and it was by bands of Christian Maoris that the Hau-haus, both on the East Coast and on the Wanganui River, were repulsed and overthrown. On the Wanganui, the loyal native force was commanded by a celebrated Christian chief named Hipango or John Williams, who had been in England with the Rev. R. Taylor. In the moment of victory he fell mortally wounded (February 23rd, 1865); and his funeral, three days after, was attended by all the English civil and military authorities of the district. The most influential chief among the "king party," who was known as Tamahana (i.e. Thompson), the "king maker," withdrew from the rebels, and died in 1866, professing his faith in Christ, and exhorting his followers to peaceful and law-abiding conduct. It was not, however, till 1870 that petty intermittent warfare came to an end; and the long struggles left bitter antipathies between the contending races. Hau-hauism still remained the "religion" of thousands of Maoris; drunkenness began to prevail; and except in the extreme north, the aspect was for many years most disheartening. The missionaries, however, although reduced in number by death and the cessation of reinforcements, faithfully laboured on. Even the inmost recesses of the country, where disaffection still reigned, were visited from time to time, the Waikato district by the Rev. B. Y. Ashwell, the Taupo district by the Rev. T. S. Grace (who had been a prisoner with Völkner, but was spared); and the Rotorua district by the Rev. G. Maunsell; while old veterans like Matthews and Puckey still lived in the midst of the people in the far north (where the war had not prevailed), and the Maori clergy, increasing in number year by year, ministered to quiet and loyal Maori congregations in the less disturbed districts.

In 1868, Bishop Selwyn was appointed to the see of Lichfield. He left the Colonial Church organized on what has proved a satisfactory basis upon the whole. He left the Native Church in the darkness of its darkest hour; but he never lost faith in his Maori flock, and on his death-bed, in 1878, referring to the wandering sheep, he murmured, "They will all come back." He was succeeded by Dr. Cowie, who took the title of Bishop of Auckland, the original

Inspired  
by Rome.

Peace  
restored.

Bishop  
Selwyn's  
successors.



diocese of New Zealand having been so much sub-divided. In 1870, Bishop Abraham resigned the see of Wellington, and was succeeded by the highly-esteemed missionary who had been the first to carry the Gospel to the southern districts, Octavius Hadfield. In 1876, after exactly fifty years' incessant labours in New Zealand, Bishop Williams resigned the see of Waiapu; and he died in 1878, a few months after the Synod of the Diocese (in 1877) had elected as his successor the Rev. E. C. Stuart, formerly C.M.S. missionary in North India and Secretary at Calcutta, who had removed to New Zealand on account of health. Bishops Cowie, Hadfield, and Stuart still continue in office. Under them the Native ministry has largely developed. Since 1868, thirty-one Maoris have been ordained, making forty-eight altogether; and only in one case has a Maori clergyman proved unworthy of the sacred office. No more striking evidence could be adduced of the blessing which, in the midst of many trials and disappointments, has rested on the Mission. The names of early missionaries are still perpetuated in high offices in the Church. Three Archdeaconries are held by sons of departed veterans, and themselves also are C.M.S. missionaries: Archdeacon E. B. Clarke is a son of Mr. George Clarke; Archdeacon W. L. Williams, of Bishop Williams; and Archdeacon S. Williams, of Archdeacon Henry Williams.

Gradual improvement has marked the last fifteen years. A few thousand Maoris still hold aloof from the Church, some of them the remnant of the "king" party under the "Maori king," Tawhiao, and some the followers of two other misguided leaders, Te Whiti and Te Kooti; yet all these together are a small minority of the natives. The majority are loyal both to the Queen and to the Church, and live quietly in their own villages, with their own churches and schools, and pastors and lay-readers and schoolmasters. The temperance movement has had remarkable success among them. The following statistics (for 1886) are given by Dean Jacobs in his recently published History of the Church in New Zealand:—

	Diocese of Auckland.	Diocese of Waiapu.	Diocese of Wellington.	Total.
Maori population . . . . .	18,872	16,269	4,435	39,576
Number of Baptized (Church of England) . . . . .	6,025	8,816	3,400	18,241
Communicants . . . . .	1,270	740	552	2,562
English Clergy ministering to Natives . . . . .	4	6	2	12
Native Clergy . . . . .	13	10	4	27
Native Voluntary Agents . . . . .	151	188	41	380
Native Church Contributions . . . . .	£534	£318	£618	£1,470

These figures do not include Wesleyans or Roman Catholics, each of whom have some thousands of adherents.

In the South Island there are about 2000 Maoris; and in the Diocese of Christ Church there is a locally supported Mission to them, worked by the Rev. J. W. Stack, son of an early C.M.S. missionary, and by a Maori deacon.

An important institution in New Zealand is that of Native Church Boards, which were set on foot in 1868 on a plan devised by Sir W. Martin, who was Chief Justice of the Colony for many years, and a true friend of the Maori race. These Boards are subordinate to the Diocesan Synods; but they enable the Maori clergy and lay delegates to meet and discuss their own church affairs, and have proved most useful in uniting the Christian congregations together and maintaining an interest in the common weal.

There are three important educational institutions in connection with the

Maori section of the Church, viz. (1) The Training College at Gisborne, under the superintendence of Archdeacon W. L. Williams, which has trained and sent forth several well-qualified Maori pastors and teachers; (2) The Native College at Te Aute, under the management of Archdeacon S. Williams, which prepares Maori lads for the New Zealand University; (3) The Native Girls' School at Napier, superintended by the daughters of Bishop Williams.

The direction of the New Zealand Mission is now in the hands of a Mission Board, established by the Society in 1882, consisting of the three Bishops of the Northern Island, three C.M.S. missionaries, and three laymen, with Archdeacon W. L. Williams as Secretary.

The three missionaries are Archdeacons Clarke and S. Williams, and the Rev. R. Burrows. Mr. Burrows, who went out in 1839, was for many years Secretary of the Mission, in which capacity he did valuable service, especially in the difficult and often thankless work of managing the Society's lands. These lands were acquired for the most part in early days, long before the Colony was formed; and the rents produce about 1000*l.* a year, which sum is administered by the Board as part of its available funds. The Society maintains its old missionaries (now eight in number, two of whom are retired and one honorary), and also gives the Board a grant from its General Fund which (subject to certain conditions) decreases annually. When it has finally ceased, and arrangements are made for the transfer of the lands, the Society's work in New Zealand will be at an end.

*Statistics, 1890.*—European Ordained Missionaries, 15; Native Clergy, 27; European Lay Missionaries, 2; Voluntary Native Agents, 382; Native Christian Adherents, 17,551; Native Communicants, 2816.

#### CHRONOLOGICAL TABLE.

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| <p>1642.—Discovery and naming of the islands by Tasman, a Dutch voyager.</p> <p>1749.—Rediscovery of islands by Captain Cook.</p> <p>1807.—Samuel Marsden, "the Apostle of New Zealand," appealed to C.M.S.</p> <p>1809.—The C.M.S. responded to his request, and with him sent out two mechanics, Wm. Hall and John King, but their landing was delayed.</p> <p>1814.—Missionaries (Marsden, Hall, King, and Kendall—and other lay agent sent from England) permitted to land.</p> <p>1820.—Two chiefs—Hongi and Waikato—visited England.</p> <p>1822.—Rev. Henry Williams (afterwards Archdeacon) sent out.</p> <p>1825.—Rev. William Williams (afterwards Bishop of Waiapu) sent out.<br/>First conversion, Rangī, a chief of some rank.</p> <p>1837.—First inland station opened.</p> <p>1836.—The whole of the New Testament translated and published.</p> <p>1837.—Marsden's last visit to New Zealand; "a large body of Christians in every place he visited."</p> <p>1838.—Marsden died at Sydney.</p> <p>1839.—Rev. O. Hadfield settled at Otaki, and Rev. W. Williams at Poverty Bay.</p> <p>1840.—New Zealand proclaimed a British Colony.</p> <p>1841.—George Augustus Selwyn consecrated first Bishop of New Zealand.</p> | <p>1845.—First Maori war.</p> <p>1846.—Two Christian chiefs murdered by heathen tribes whom they tried to evangelize.</p> <p>1853.—The "King Movement" set on foot.</p> <p>1853-9.—The Sees of Wellington (to which Dr. Abraham was consecrated) and Waiapu (to which Dr. W. Williams was consecrated) founded.</p> <p>1830.—The Land war, which devastated the country for some years.</p> <p>1864.—Captain Lloyd killed by Maoris, who relapsed into barbarism.</p> <p>1865.—Rev. C. Volkner cruelly put to death as "the enemy of the race."</p> <p>1876.—The "King-maker" withdrew from rebels and died professing his faith in Christ.</p> <p>1868.—Native Church Boards established.<br/>Resignation of Bishop Selwyn: he was succeeded by Dr. Cowie, who took the title of Bishop of Auckland.</p> <p>1870.—Peace restored.<br/>Resignation of Bishop Abraham; Dr. Hadfield consecrated Bishop of Wellington in his place.</p> <p>1876.—Resignation of Bishop Williams; Dr. E. C. Stuart consecrated Bishop of Waiapu in his place.</p> <p>1882.—Mission Board established for the direction of the C.M.S. Mission.</p> <p>1890.—Bishop Hadfield elected Primate of New Zealand.</p> |
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Stations of the Church Missionary Society.  
Dioceses marked thus **MOOSONEE**

0 50 100 200 300 400  
Scale of English Miles

Stanford's Geog. Estab.





## THE NORTH-WEST AMERICA MISSION.

THE British Possessions occupy nearly one-half of the North American Continent, and embrace all that part of North America north of the United States, with the exception of Alaska, which was purchased by the

**The District Defined.** United States from Russia in 1867. The superficial area of this

vast territory is three and a half millions of square miles. The portions in which the Church Missionary Society is concerned are the North-West Territories (area, two and a half million square miles), Manitoba (area, 60,520 square miles), and British Columbia (area, 341,305 square miles), reaching from 49° north latitude to the shores of the Arctic Sea, and from 72° to 141° of west longitude. Its stations stretch across the continent from east to west, from Rupert's House and Fort George on the eastern shore of James Bay, to Queen Charlotte's Islands, in the North Pacific Ocean; and from Fort Francis, situated in about 48° north latitude, to Rampart House, within the Arctic Circle, on the Porcupine River, a tributary of the great Youcon River, which, after a course of 2000 miles (1200 miles being navigable for steamers from the sea), flows into Behring's Straits. The Hudson's Bay Territories, as they used to be called, were first discovered by the ill-fated explorer whose name they bear in 1610, one hundred and eighteen years after the commonly-called discovery of the great American Continent by Columbus. In 1669 the Hudson's Bay Company obtained a charter from Charles II., granting them territorial rights, with a limited sovereignty, and a monopoly of trade over the country drained by the rivers which fall into Hudson's Bay. It was the connection of King Charles's cousin, Prince Rupert, with this company, which originally gave the land the name of Rupert's Land. The later explorations of Mackenzie along the river named after him, and subsequently along the Peace River and across the Rocky Mountains, and Sir John Franklin's later operations, in 1826, upon the Arctic coast, further revealed this new world to Europe, and extended the field of operations of the Company. In 1811 the Earl of Selkirk formed an agricultural colony on the banks of the Red River, which has since grown into the important British province of Manitoba, with the City of Winnipeg as its capital. In 1869 the Hudson's Bay Company ceded their territorial rights to the Crown, and the whole of their vast territory was merged in the "Dominion of Canada."

The eight dioceses of Rupert's Land, Moosonee, Qu'Appelle, Saskatchewan, Calgary, Athabasca, Mackenzie River, and Selkirk are comprised in Manitoba and the North-West Territories, lying for the most part east of the Rocky Mountains. In British Columbia are the dioceses of Columbia, New Westminster, and Caledonia.

The Red Indians in these territories number 35,000 in Canada Proper, 52,000 in Manitoba and the North-West, and 35,000 in British Columbia.

**The Red Indians.**

About 75,000 of these are now settled on lands reserved for them by the Government. This aboriginal population consists of the remnants of the various tribes that formerly occupied the country. Partly by their own fearful heathen habits and intestinal wars, but mainly by the introduction, in later times, of evil habits and diseases by nominal Christians, these tribes were reduced to the mere shell of their former greatness; though it would appear to be more than doubtful whether they are not now increasing, or at least holding their own, in the Dominion. Manifestly these tribes, with their many sub-divisions, though speaking different languages and dialects of those languages, are yet "characterized by the same general affinities, and are fragmentary portions of one original whole." Independently of the half-breeds, they consist of Crees, Ojibways or Sotos, Chipewyans, and Tukudh. Their languages are described as "polysynthetic or agglutinative, meaning that their organization is so flexible, so artificial, and so highly complex, as to make them far more capable than any other dialects of com-

bining a large assortment of ideas and various shades of meaning into one polysyllabic term." (Hardwicke.) They probably belong to the Turanian family, and there are many indications of their Asiatic origin. Their religion is eminently one of terror of spiritual powers, supposed by them to inhabit or pervade everything.

It was among such a people, whose life was a perpetual struggle for existence, that in 1820 the Rev. John West, the first chaplain of the Hon.

**The First Missionary.**

Hudson's Bay Company, began his work in what was known as the Red River Colony. He received a small grant from the C.M.S. towards the education of some Indian children. Among others entrusted to him by their parents were two boys to whom he taught the prayer, "Great Spirit, bless me, for Jesus Christ's sake." One of them afterwards became the Rev. Henry Budd, the celebrated pastor of Cumberland, on the River Saskatchewan, who died only so late as 1875, after a faithful ministry of twenty-five years, in the course of which he translated portions of the Gospels and Prayer-book into Cree; and the other, the Rev. James Settee, now in the thirty-seventh year of his ministerial life, who is still labouring at Red River. In 1822 the C.M.S. increased their effort on behalf of the Indians, and appointed the Rev. John West superintendent of the Mission. He returned to England in 1823, and his place was taken by the Rev. David Jones, who was cheered by the arrival of the Rev. W. and Mrs. Cockran in 1825. A small wooden church had been built by Mr. West, and four Indian boys, originally brought from York Factory and Norway House, were baptized by the Rev. David Jones, and the work prospered under him and the Rev. W. Cockran, so that in nine years two other churches were added; the three afterwards being known as the upper, middle, and lower churches.

In 1831, the Indian Settlement was attempted, and the first effort made by Mr. Cockran, to reclaim the Indians from their wandering life. The first furrow was ploughed by Mr. Cockran, and by him the first seed-corn sown; while out of an encampment of 200 Indians, only seven could be induced to attempt cultivation, and even these could not be depended on. It was then the first cottages were built, the man who helped bearing the name of "Cannibal," because in a time of scarcity he had devoured nine of his own relations. In 1832 the first barley was ripe in September, and the reaping began on September 3rd; four out of the seven farmers consuming the whole produce at once in a feast, and three only, of whom the well-known chief Pigwys was one, reserving the produce for winter store. In 1833 the settlement might have been said to be actually founded; and it has since grown into a well-ordered Native Christian community of 700 to 800 members, with well-cultivated farms and smiling homesteads of their own, under the pastoral care of one of themselves.

In 1840, the next step was taken by sending out Henry Budd, the young Indian, to the neighbourhood of Cumberland House, 500 miles distant from

**Enlarging the borders.**

Red River. Thence the work branched out to Nepowewin, 200 miles farther up the Saskatchewan River, and to Moose Lake, about fifty miles to the east. It was at Cumberland that Mr. Hunter, afterwards archdeacon, was the first European missionary, and the work progressed under his care and that of his successors so that in 1872 no heathen Indians were left. In 1842, Fairford station was founded by Mr. (afterwards Archdeacon) Cowley, 200 miles from Red River, between Lakes Manitoba and Winnipeg, among the Sotos; from thence the work spread 300 miles west to Fort Pelly, on the head-waters of the Assiniboine, and onward 100 miles farther to Touchwood Hills, both important stations for evangelizing the Plain Indians. In 1850 a station was erected at La Prairie, sixty miles west of the junction of the Red River and the Assiniboine; thence followed, sixteen miles further west, what is known as Westbourne, named after the founder of the North-West America Mission; Scanterbury, on the Broken Head River, at Alexander, thirty miles north-east of Red River; and Islington,



or White Dog, 100 miles farther up the river, opened out by the first Protestant missionary pioneer, the Rev. R. James, in 1851, and subsequently occupied by the Rev. Baptiste Spence, a native pastor ordained in 1869.

In 1846, openings among the Crees and Chipewyans to the north presented themselves, and James Settee, then a native catechist, was sent out to Lac la Ronge, whither he was, in 1850, followed by the Rev. R. Hunt; but the spot being found unsuitable, the station was finally fixed in 1852 at Stanley, on English River, which quickly became a new centre of work, just as Cumberland had been in earlier years. It lies 600 miles from Churchill, where the river discharges itself into Hudson's Bay, and 250 miles from Cumberland. English River is the recognized boundary between the two great Indian nations—the Algonquins, of whom the Crees and Sotos are tribes, and the Tinnés, of whom the Chipewyans, Mackenzie River, and Youcon Indians are sub-divisions. In this district the Rev. R. Hunt and the Rev. J. (afterwards Archdeacon) Hunter were the pioneers. The Lord's Supper was administered for the first time on October 13th, 1850, at Lac la Ronge, to twenty-three Indians, and six others.

In 1849 Rupert's Land, which was defined as the basin of the rivers falling into Hudson's Bay, the old Province of Canada forming, in comparison, a mere fringe along the St. Lawrence, was erected into a diocese. Dr.

**The Dioceses.** David Anderson was appointed the first Bishop, arriving in the diocese on August 16th, 1849. He had jurisdiction for fifteen years over the whole of Rupert's Land and the North-West Territories. The whole number of clergy then was but five. The first Indian clergyman, Henry Budd, was ordained on December 22nd, 1850. When Dr. Machray became the second Bishop, in 1865, there were thirteen European missionaries, and six native and country-born clergymen, 5000 Native Christians and nearly 1000 communicants. The one diocese at that time extended from Red River to Moose Fort, 1200 miles to the east, and 3000 miles to the north-west. In 1872 this vast territory was divided into the four dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca. In 1883, at the Provincial Synod of the Church of England in Rupert's Land, the huge diocese of Mackenzie River was separated from Athabasca; in 1884 the diocese of Qu'Appelle was formed out of the dioceses of Rupert's Land and Saskatchewan; in 1887 the diocese of Saskatchewan was further sub-divided into Saskatchewan and Calgary; and in 1891 the diocese of Selkirk was taken out of Mackenzie River.

The Diocese of RUPERT'S LAND now extends 300 to 400 miles north from the United States boundary, and from within sixty miles of Lake Superior, a distance of 600 miles, to the western boundary of the Province of

**Rupert's Land.** Manitoba, containing a population probably exceeding 140,000; but this must remain doubtful, since the Canadian Pacific Railway is gradually drawing the emigrants westward to the rich prairie-lands lying along the Saskatchewan River. The Society still has stations at the Indian reserve of St. Peter's, at Lansdowne and Islington on the Winnipeg River, farther east; at Lac Seul to the north-east, and Fort Francis to the south-east, near to Rainy Lake; and again at Fairford, to the north; but the churches on Red River have been handed over to the Colonial Church. It may help to realize the change in thirty-six years, to note that a journey which took Bishop Anderson seventeen days was completed by Bishop Machray in forty-eight hours. The church members of the diocese are about twenty-five per cent. of the population. There are sixty churches and other places where regular services are held. The Indian Christians connected with C.M.S. are about 2600; the Indian Settlement on Red River, with 1000 Christians, being now independent of the Society. Education is making solid progress: the Province of Manitoba has its University, and St. John's is one of its colleges, in connection with the Church of England, having its grammar school also for boys and a high school for girls. The old Red River Settlement became in 1870 the city of Winnipeg, now the flourishing and growing capital of the Province of

Manitoba, with a population of 22,000 in 1888. Among the leading missionaries in this central district have been William Cockran, James Hunter, Abraham Cowley, and Robert Phair, all of whom have successively held the office of Archdeacon. Cockran died in 1865, after what has been happily called "a finished course of forty years." Cowley died in 1887, after forty-five years' service. He went out in 1841, a solitary missionary into a desolate wilderness. In 1887, he was Prolocutor of the Lower House in the Synod of the Province of Rupert's Land.

In 1851 the work was begun in what has now grown into the vast Diocese of Moosonee, 1200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. The diocese is inhabited by a scattered population of some 10,000, speaking five different languages, and requiring different Bibles in English, Cree, Ojibway, Chipewyan, and Eskimo. The southernmost point touched is Metachewan, lying in about the forty-ninth parallel, within a short distance of the Canadian Pacific Railway, while more than 700 miles to the north lie the Little Whale River station, on the east side of the bay, and Churchill, on the west side, in about  $56\frac{1}{2}^{\circ}$  N. latitude. The actual stations are—on the west side of the bay, Moose Fort, Albany, and Osnaburgh House, near to the boundary of Rupert's Land; Trout Lake, Severn, York Factory, and Churchill; on the east, Rupert's House, Mistassinie, Fort George, and Little Whale River; and to the south and south-east of James Bay, Gloucester House and Martin Falls, Brunswick House, Missinabe, Matawakumma; while Temiscamingue, Abbitibbe, Long Portage House, and Metachewan have all been visited and evangelized. The southernmost of these spots is more than 300 miles south of Moose Fort, the headquarters of the Diocese and Mission. In 1851 a schoolmaster from Exeter, John Horden, was sent by the Society to Moose Fort. In the following year he was ordained by Bishop Anderson. In 1872 he was appointed first Bishop of Moosonee. He is now in his fortieth year of service—a service consisting largely of incessant travelling over his vast sphere of work. Among other missionaries in the diocese should be specially mentioned Archdeacon Vincent, a half-breed Christian, ordained in 1860, and the Rev. E. J. Peck, formerly a seaman in the Navy, and since 1876 the evangelist of the Eskimo at Great and Little Whale Rivers. All the Crees in the Diocese have been baptized; three-fourths of the Ojibways; and many of the Chipewyans and Eskimo. There are now 4000 Church members, 700 communicants, and seven clergy. A "cathedral" (a small church built of logs) has been erected at Moose, and there are eight churches at other stations. There are day-schools at every station, where residents are taught English, and such Indians as make any lengthened stay; there are Sunday-schools at each station also. All Indians are carefully instructed in their own language.

West of Manitoba stretch three civil provinces—Assiniboia, Saskatchewan, and Alberta. Co-extensive with the first is the Diocese of Qu'Appelle with the second, the larger portion of the Diocese of Saskatchewan; with the third, the Diocese of Calgary.

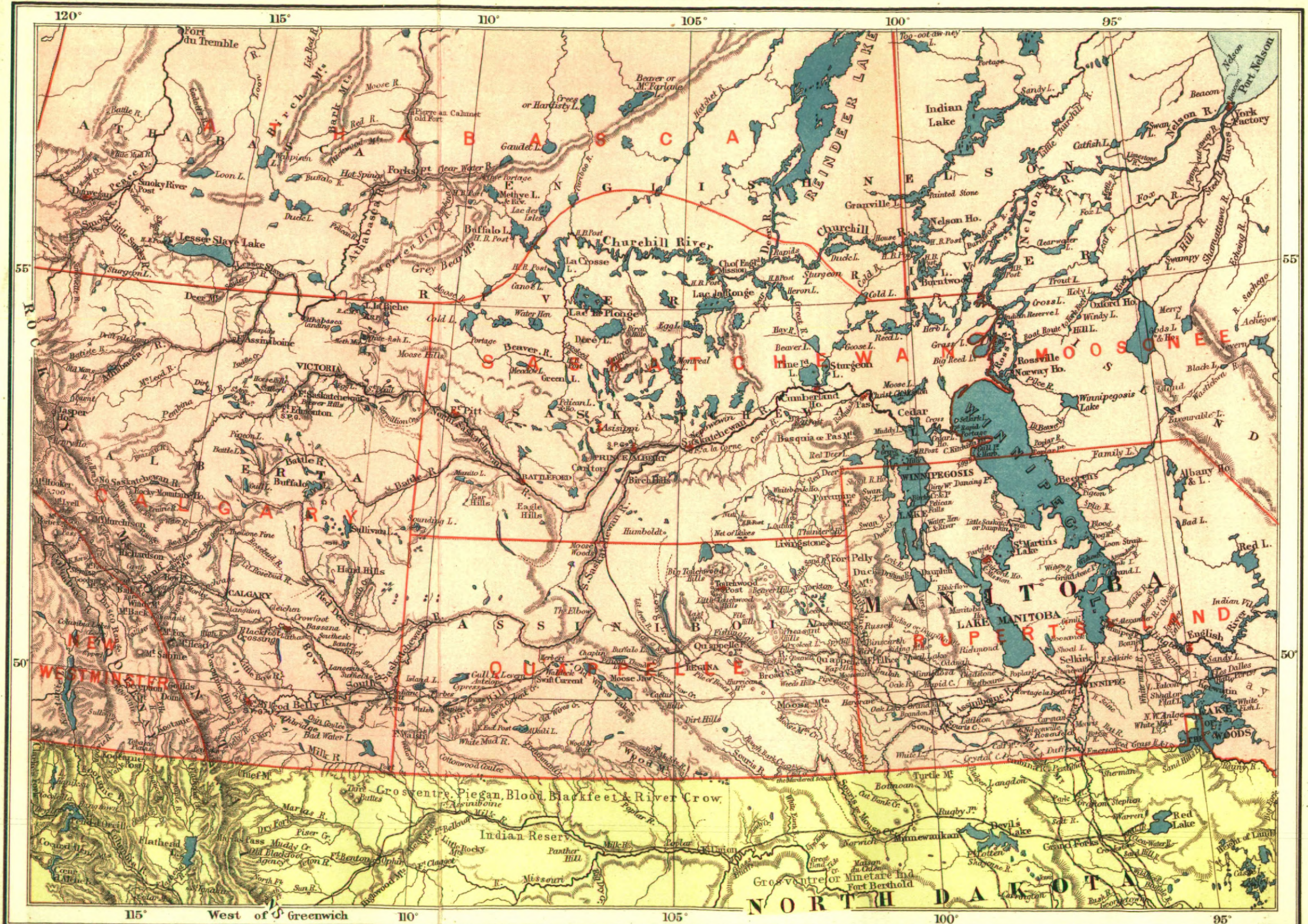
The Diocese of Qu'Appelle, of which Dr. Anson is Bishop, contains 40,000 people in 96,000 square miles. It is bounded on the east by the Diocese of

Rupert's Land, on the north by that of Saskatchewan, on the west by that of Calgary, and on the south by the United States; and is entirely agricultural. The Canadian Pacific Railway passes through it, and it is being occupied by immigrants. The Society has but one station in the diocese, at Touchwood Hills, where there were in 1886 134 baptized Indians and 295 catechumens. But Christian instruction has not been in vain. All remained loyal in the insurrection of 1885.

The Dioceses of Saskatchewan and Calgary, which are for the present under one Bishop, comprise the districts lying between the western extremity of Lake Winnipeg and the Rocky Mountains, 1000 miles distant. Saskatchewan Diocese comprises the civil province of that

**Saskatchewan and Calgary.**





Stations of the Church Missionary Society  
 S.P.G. Missions to Indians marked, S.P.G.  
 Dioceses marked thus **MOOSONEE**

Scale of English Miles  
 0 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150

Stanford's Geog. Estab.





name and a large territory north of it. Calgary corresponds with the Province of Alberta. The area of the former is about 200,000 sq. miles; of the latter, 102,000. Bounded on the north by the Diocese of Athabasca, along a line corresponding mainly with the fifty-fifth parallel, and in the south partly by the Diocese of Qu'Appelle, and partly by the United States frontier, the district includes the greater part of the basin of the Saskatchewan River. The new railway runs throughout it from east to west, through vast plains of one of the most fertile soils in the world. Immigrant settlements are rapidly forming, and not only adding to the labours, but to the deepest anxieties of the Bishop. The missionary work among the Indians deals with Crees in the east and centre, and with the Blackfoot and Assiniboine tribes in the west. There are in the diocese twenty-seven clergymen, of whom ten are supported by the C.M.S., seven by the S.P.G., one by the C. and C.C.S., and two from other sources. In the congregations connected with the C.M.S. there are more than 2500 Christians, mostly settled on the Indian reserves along the lower section of the River Saskatchewan, around Devon, Cumberland, Battleford, &c. The Missions to the Blackfoot and Blood Indians, at Blackfoot Crossing and Fort Macleod, in the Calgary Diocese, are yet in their early stage, and have borne little or no fruit. The first Bishop was Dr. John McLean, consecrated in 1874. He laboured with untiring energy until his death from an accident in 1886. He was succeeded by Dr. Pinkham. A college for training Indians has been established at Prince Albert, for instructing English and Canadian candidates for holy orders, and for providing all the youth of the country with a sound education; and a University of Saskatchewan has been established by Act of Parliament, of which the Bishop is Chancellor.

The Diocese of Athabasca, as originally formed in 1872, included all the territories north of Saskatchewan, that is from latitude 55° to the Arctic Ocean and the frontier of Alaska, and from the 100th parallel of longitude to the Rocky Mountains; and was estimated to contain about a million of square miles, but with a scattered population not exceeding 10,000. In 1883 it was divided into two, the southern and much smaller portion retaining the name of Athabasca. This portion comprises the country between the boundaries of Saskatchewan and Calgary Dioceses on the south and the 60th parallel of latitude on the north, and contains about 292,000 square miles, with a population of 5000. It contains the large Athabasca Lake, and two important streams, the Athabasca and the Peace Rivers, which are the principal feeders of the Mackenzie. There are five stations—Fort Chipewyan, on Athabasca Lake, the headquarters of the Hudson's Bay Company's northern fur trade, occupied in 1867; Forts Vermilion (1876) and Dunvegan (1886), on Peace River; and new posts on Smoky River and Lesser Slave Lake, the former being called Shaftebury. The first Bishop, consecrated in 1884, is Dr. Richard Young, who went to the Red River as a C.M.S. missionary in 1875. The Diocese and Mission are almost wholly supported by the C.M.S. The Indians are Chipewyans, Wood Crees, and Beavers. Those around Lake Athabasca who profess Christianity are almost all Roman Catholics. At the newer stations on Peace River about 150 converts have been gathered in.

The northern half of the original Athabasca Diocese became, at the division in 1883, the Diocese of Mackenzie River. This enormous and remote territory was not reached by missionaries till 1858, when Archdeacon Hunter volunteered to undertake an exploratory expedition down the Mackenzie River, having learned at his station on Red River the favourable disposition of the Hudson's Bay Company's officers to encourage missionary labours, the willingness of the Indians to receive instruction, and the great efforts being made by Roman Catholics to preoccupy the ground. Fort Simpson, the principal trading-post on Mackenzie River, 2250 miles from Red River, was reached on August 16th. Henceforward it became a new centre of work among the Beavers, the Slavis, and the Chipewyans. Returning in 1859, after visiting Fort Liard, 550 miles in one direction, and Forts Norman and Good Hope, still further in another direction, at Fort Simpson he met with

some Tukudh Indians, who showed a desire for the Gospel, and returning to Red River, after a journey of nearly 5000 miles, declared, "Surely the time to favour these poor benighted Indians is come!" The Rev. W. W. (afterwards Archdeacon) Kirkby was sent to occupy the new ground thus opened. By him the Gospel was for the first time carried within the Arctic Circle. He descended the Mackenzie River nearly to the Polar Sea; then ascended its tributary, Peel River, to Fort McPherson; thence crossed the Rocky Mountains to La Pierre's House. At La Pierre's House the hearty good wishes of the Indians for his work were expressed, the chief medicine-man renounced his curious arts in the presence of all; murder, infanticide (then common), and polygamy were confessed and renounced; and from that day onward the Gospel has progressed among the Tukudh and other Indians and the Eskimo. From La Pierre's House, Mr. Kirkby descended the West Rat River into the Porcupine River, and the Porcupine River into the mighty Yukon, the great river of Alaska, which falls into Behring's Straits. He arrived at Fort Yukon on July 6th, 1862, and was warmly received by some hundreds of Tukudh or Loucheux Indians. It was at that time the remotest outpost of the Hudson's Bay Company's fur trade; but in 1869 the United States Government, which had succeeded Russia in the ownership of Alaska, laid claim to the place, it being found, on a fresh calculation of the longitude, to be on the west side of the boundary-line between British and Russian America. The Rev. R. McDonald (now Archdeacon) went northwards at the close of 1862 to be the missionary to the Tukudh Indians; and among them he has laboured ever since. In 1865 he was joined by the Rev. W. C. Bompas, who responded to an appeal made by Bishop Anderson (of the then undivided Diocese of Rupert's Land) in the C.M.S. Annual Sermon at St. Bride's, which was preached by him that year. These two missionaries, in the next few years, were privileged to baptize over a thousand Tukudh converts. Mr. Bompas also carried, for the first time, the Gospel to the Eskimo on the shores of the Polar Sea. When Bishop Machray, in 1872, formed the plans for dividing Rupert's Land Diocese into four, he nominated Mr. Bompas for the Bishopric of Athabasca. Mr. Bompas was summoned forthwith to England, and was consecrated on May 3rd, 1874. He returned immediately to his diocese, and for the past sixteen years he has travelled incessantly all over its illimitable and in hospitable plains, without once leaving it even to come to the civilization of Manitoba, and, on the division of the diocese in 1883, choosing for himself the larger and remoter and wilder northern portion, forming the new Diocese of Mackenzie River. No other English Bishop has ever made such immense and continuous journeys. The area of the Mackenzie River Diocese is 800,000 square miles, and its limits are from lat. 60° to 70° and from long. 100° to 141°. A journey through the diocese, with return, without deviating from a single line of route, involves a distance of 5000 miles. The population is about 7000. About half of these are Indian adherents of the Mission. The remainder are either Roman Catholics or still heathen Eskimo. The Diocese and Mission are principally supported by the C.M.S.; but the S.P.C.K. has made some considerable grants. The stations now occupied are Forts Resolution and Rae, on the southern and northern shores respectively of Great Slave Lake; Forts Liard and Wrigley, in the Liard River district; Forts Simpson and Norman, on Mackenzie River; Fort McPherson, on Peel River; La Pierre's House, on Rat River; Rampart House, on Porcupine River; and Buxton, on the Upper Yukon, 250 miles above Fort Yukon, in British territory. A missionary is also stationed at Nuklakayit, on the Yukon, in Alaska.

A succinct account and history of the Diocese of Mackenzie River, by Bishop Bompas, was published by the S.P.C.K. in 1888.

A new sub-division of the diocese is now projected; the territories west of the Rocky Mountains, and on the borders of Alaska, being separated from Mackenzie River, and attached to a see to be named Selkirk.



One noble monument of missionary effort has been the translation of the whole Bible into the language of the Cree Indians and its printing in the syllabic character used among them. This was accomplished under the superintendence of the Rev. W. Mason, D.D., formerly a Wesleyan missionary, afterwards ordained by Bishop Anderson, 1854, and a missionary of the C.M.S.

## STATISTICS.—C.M.S. MISSIONS.

**RUPERT'S LAND DIOCESE, 1889.**—European Ordained Missionaries, 3; Native Clergy, 7; European Lay Teacher, 1; Native and Country-born Lay Teachers, 11; Native Christians, 2281; Native Communicants, 290; Scholars, 282.

**SASKATCHEWAN DIOCESE, 1890.**—European Ordained Missionaries, 4; Native and Country-born Clergy, 9; Native Lay Teachers, 8; Native Baptized Christians, 2804; Catechumens, 263; Native Communicants, 843; Scholars, 347.

**ATHABASCA DIOCESE, 1889.**—European Ordained Missionaries, 3; Native and Country-born Clergy, 5; Native Baptized Christians, 95; Catechumens, 52; Native Communicants, 21; Scholars, 78.

**MACKENZIE RIVER DIOCESE, 1889.**—European Ordained Missionaries, 7; Native and Country-born Clergy, 2; European Lay Teacher, 1; Native Lay Teachers, 8; Native Baptized Christians, 2323; Native Communicants, 202; Scholars, 70.

**MOOSONEE DIOCESE.**—Ordained European Missionaries, 6; Native and Country-born Clergy, 4; Lay Teachers, 28; Baptized Christians 4424; Communicants, 862; Scholars, 261. [Approximate Returns.]

## CHRONOLOGICAL TABLE.

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| <p>1819.—Rev. John West, appointed Chaplain to Hudson's Bay Co., receives grant of 100l. from C.M.S. towards the education of Indian youths.</p> <p>1820.—Reaches Red River, October 14th.</p> <p>1822.—Appointed Superintendent of the C.M.S. Mission.<br/>Henry Budd and John Hope baptized.<br/>The first church opened at Red River.</p> <p>1823.—West returns home. Rev. D. Jones appointed and reaches Red River.</p> <p>1825.—Rev. W. and Mrs. Cockran arrive from England. The first Indian communicant received. The second church opened at Red River.</p> <p>1832.—The third church at Red River dedicated.</p> <p>1837.—Henry Budd joins C.M.S. as schoolmaster.<br/>Rev. D. T. Jones returns to England the following year.</p> <p>1839.—August 2nd: baptisms to this date, 2310.</p> <p>1841.—Rev. A. and Mrs. Cowley join the Mission.</p> <p>1844.—Rt. Rev. the Bishop of Montreal visits Red River and confirms 846 persons.<br/>Rev. Jas. and Mrs. Hunter arrive at Cumberland station, and found 212 baptized Indians and fifteen communicants.<br/>Fairford Mission occupied by Rev. A. Cowley.</p> <p>1849.—Rev. David Anderson consecrated Bishop of Rupert's Land.</p> <p>1850.—Rev. R. and Mrs. Hunt arrive at Lac la Ronge. Mr. Henry Budd, Native catechist, ordained.</p> <p>1851.—Mr. J. Horden arrives at Moose Factory.</p> <p>1852.—Bishop Anderson visits Moose Factory, on James' Bay, and ordains Mr. Horden.<br/>Ordination of Rev. R. Macdonald.<br/>Mission at Lac la Ronge removed to English River.</p> <p>1853.—Bishop Anderson visits Cumberland and English River.</p> <p>1855.—His second visit to Moose and Albany.</p> <p>1858.—Rev. J. Hunter appointed Archdeacon, and undertakes exploratory journey to the Mackenzie River.</p> <p>1862.—The whole Bible printed in the Cree language, syllabic characters, by the Bible Society under the superintendence of Rev. Wm. Mason, C.M.S.<br/>Rev. W. W. Kirkby crossed the northern</p> | <p>spurs of the Rocky Mountains, within the Arctic Circle, and began the Tukudh Mission.</p> <p>1864.—Bishop Anderson resigns and returns to England.</p> <p>1865.—Dr. Machray appointed second Bishop of Rupert's Land.<br/>Rev. W. C. Bompas joined the Mackenzie River Mission.<br/>Death of Rev. W. Cockran.</p> <p>1869.—Red River Insurrection. Christian Indians remained loyal. Sir Garnet Wolseley's Expedition.</p> <p>1870.—Red River annexed to the Dominion of Canada. Province of Manitoba formed, with Winnipeg as its capital.</p> <p>1872.—Original Diocese of Rupert's Land divided into the four Dioceses of Rupert's Land, Moosonee (Dr. Horden consecrated Bishop), Saskatchewan (Dr. John McLean consecrated Bishop) and Athabasca (Dr. Bompas consecrated Bishop).</p> <p>1874.—Rainy Lake Mission begun by Rev. R. Phair.</p> <p>1876.—Eskimo Mission on the east side of Hudson's Bay begun by Mr. Peck.<br/>Peace River Mission begun by Bishop Bompas.</p> <p>1880.—Blackfoot Mission begun.</p> <p>1883.—The Diocese of Mackenzie River separated from Athabasca, Bishop Bompas choosing the oversight of the Diocese of Mackenzie River, and Dr. Richard Young being consecrated to Athabasca.</p> <p>1884.—The Diocese of Qu'Appelle formed out of the Dioceses of Rupert's Land and Saskatchewan (Dr. Anson consecrated Bishop).</p> <p>1885.—Insurrection of French half-breeds in Saskatchewan. Christian Indians remained loyal.</p> <p>1886.—Death of Bishop McLean of Saskatchewan.<br/>Dr. Pinkham appointed to succeed him.</p> <p>1887.—The Diocese of Saskatchewan further subdivided into Saskatchewan and Calgary. Synod of Province of Rupert's Land. Archdn. Cowley, Prolocutor of the Lower House. Death of Archdn. Cowley.</p> <p>1891.—Diocese of Selkirk taken out of Mackenzie River.</p> |
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## THE NORTH PACIFIC MISSION.

BRITISH COLUMBIA is that part of "The Dominion of Canada" which is west of the Rocky Mountains, and borders on the Pacific Ocean. It includes within its limits several islands, of which Vancouver's Island and Queen Charlotte's Islands are the largest.

English connection with this part of the world may be said to date from an exploratory voyage made by Captain Cook in 1776, when he landed at Friendly Cove and Nootka Sound, and took possession of them in the name of his sovereign. He was followed by Captain Vancouver in 1792; and in 1793 Alexander Mackenzie, one of the most enterprising pioneers in the employment of the North-West Fur Company, who had already discovered the mighty river since named after him, crossed the Rocky Mountains, and pushed his way westward, until he stood on the shores of the Pacific. Some years later, in 1806, Mr. Simon Fraser, another *employé* of the same company, gave his name to the great river that drains British Columbia, and established the first trading post in those parts. After the amalgamation of this company with the Hudson's Bay Company, other posts were established, such as Fort Rupert, on Vancouver's Island, and Fort Simpson, on the borders of Alaska. Alaska, the extreme north-west peninsula of America, bordering on Behring's Straits, then belonged to Russia, but was subsequently sold by her to the United States. In 1858 the discovery of gold in the basin of the Fraser River, on the mainland, attracted a large number of gold-diggers from California. To maintain order among a motley population of lawless habits, British Columbia was formed into a colony, with its capital at Victoria, on Vancouver's Island.

Official returns, made a few years ago, gave the number of Indians in British Columbia as 31,520, distributed over the islands and mainland. They belong to several distinct families or nations, speaking distinct languages. Thus the Hydahs of Queen Charlotte's Islands are altogether distinct from the Indians of Vancouver's Island; and on the mainland, the Indians on the sea-board are distinct from the Indians of the interior, from whom they are divided by the Cascade range of mountains. Among the coast tribes, those to the north are far superior to those in the south. It would be difficult to find anywhere finer-looking men than the Hydahs, Tsimsheans, and some of the Alaskan tribes. "They are," writes one, "a manly, tall, handsome people, and comparatively fair in their complexion." The Tsimshean Indians cluster round Fort Simpson, and occupy a line of coast extending from the Skeena River to the borders of Alaska. They are supposed to number 8000 souls. Each Tsimshean tribe has from three to five chiefs, one of whom is the acknowledged head. As an outward mark, to distinguish the rank of a chief, a pole is erected in front of his house. Every Indian family has a distinguishing crest, usually some bird, or fish, or animal; particularly the eagle, the raven, the fin-back whale, the grisly bear, the wolf, and the frog. Among the Tsimsheans and their neighbours, the Hydahs, great importance is attached to this heraldry, and their crests are often elaborately engraved on large copper plates from three to five feet in length, and about two in breadth. No Indian would think of killing the animal which had been taken for his crest. The most influential men in a tribe are, or were, the medicine-men, some of whom were cannibals, and others dog-eaters. One of the most curious and characteristic customs of the Indians of British Columbia is the *potlatch*, or giving away of property at feasts. Every chief in turn must distribute his property among the others, and much impoverishment is the result, directly and indirectly.

It was in 1856 that a naval officer, Captain J. C. Prevost, R.N., who had just returned from Vancouver's Island, brought before the Church Missionary Society the spiritual destitution of the Indians of the Pacific coast of North British America and the adjacent islands. No Protestant missionary had ever yet gone forth into the wilderness after

**The first  
Missionary.**

BRITISH COLUMBIA







these lost sheep; and in addition to their natural heathenism, with its degrading superstitions and revolting cruelties, a new danger was approaching the Indians in the shape of the "civilization" of white traders and miners, with its fire-water and its reckless immorality. Captain Prevost wrote a memorandum on the subject for the *Church Missionary Intelligencer*; and shortly afterwards, in the list of contributions published monthly by the Society, appeared the following entry:—"Two Friends, for Vancouver's Island, 500l." Two or three months afterwards, Captain Prevost was reappointed to the same naval station, to proceed thither immediately in command of H.M.S. *Satellite*; and, with the sanction of the Admiralty, he offered a free passage by her to any missionary the Society could send out. A young schoolmaster, Mr. William Duncan, was appointed, and on Dec. 23rd, 1856, he sailed with Captain Prevost in the *Satellite*. On October 1st, 1857, Mr. Duncan landed at Fort Simpson. Like other Hudson's Bay Company trading-posts, this "Fort" consisted of a few houses, stores, and workshops, surrounded by a palisade twenty feet high, formed of trunks of trees. Close by was the Tsimshian village, comprising some 250 wooden houses, well built, and several of them of considerable size. The Tsimshians proved to be painfully barbarous and degraded; but the young missionary set to work to make friends with them, and to learn their language. Numerous were the obstacles and difficulties, especially from the opposition of the chiefs and the medicine-men. The head-chief, Legaie, on one occasion attempted Mr. Duncan's life. But in 1859 not a few tokens for good were granted. In some parts of the camp open drunkenness and profligacy were diminishing, and the comparative quiet and decorum consequent on this made a great impression on the rest. Nor were only outward changes visible. It was soon manifest that the Spirit of God was at work in the hearts of some. The head-chief, Legaie, who had been a violent antagonist, himself appeared at the school, not now to attack the missionary, but to sit at his feet as a learner.

Mr. Duncan soon saw the necessity, if the Mission were not only to save individual souls from sin, but to exercise a wholesome influence upon the Indian tribes generally, of fixing its headquarters at some place removed from the contamination of ungodly white men. The Indians themselves pointed out the locality for such a settlement, a place called **METLAKAHTLA**, occupying a beautiful situation on the coast, seventeen miles from Fort Simpson. But it was not until the summer of 1862 that Mr. Duncan found himself able to carry it out. And when the time for departure came, very few of the Indians could make up their minds to throw in their lot with the new colony and observe the rules which Mr. Duncan framed for its guidance, and which involved a radical change in the habits of the Indians, and the abandonment of some of their most cherished practices. They were fifteen in number:—

(1) To give up their "Ahlied," or Indian devilry; (2) to cease calling in conjurers when sick; (3) to cease gambling; (4) to cease giving away their property for display; (5) to cease painting their faces; (6) to cease drinking intoxicating drink; (7) to rest on the Sabbath; (8) to attend religious instruction; (9) to send their children to school; (10) to be clean; (11) to be industrious; (12) to be peaceful; (13) to be liberal and honest in trade; (14) to build neat houses; (15) to pay the village tax.

Nevertheless, on May 27th, fifty Indians accompanied Mr. Duncan to Metlakahla. And a much larger number were not long in following. On June 6th a fleet of thirty canoes arrived from Fort Simpson, bringing nearly 300 souls; in fact, nearly the whole of one tribe, with two chiefs. Gradually the infant settlement grew and prospered; and in the following March, 1863, above one-fourth of the Tsimshians from Fort Simpson had been gathered out from the heathen, and had gone through much labour, trial, and persecution to come on the Lord's side. About 400 to 600 souls attended divine service on Sundays, and were being governed by Christian and civilized laws.

On July 26th, 1861, the Rev. L. S. Tugwell, who was for a short time in the Mission, had the privilege of admitting into the visible Church its first Tsimshian members, fourteen men, five women, and four children. This was before the removal to Metlakahltla. In 1863 the Bishop of Columbia, at Mr. Duncan's request, took the journey to Metlakahltla to baptize as many as might be found ready, and on April 21st, 1863, he baptized fifty-nine adults and some children. One of them was the famous head-chief himself—Legaic—the same who had threatened Mr. Duncan's life four years before. He had been a ferocious savage, and had committed every kind of crime. After he first began to attend the school, he twice fell back; but the Spirit of God was at work in his heart, and when the removal to Metlakahltla took place, he deliberately gave up his position as head-chief of the Tsimshian tribes in order to join the colony. For seven years this once-dreaded savage led a quiet and consistent Christian life at Metlakahltla as a carpenter. He died in 1869. In 1866 the Bishop of Columbia paid a second visit to Metlakahltla, and, after careful examination, baptized sixty-five more adult converts on Whit Sunday.

Year by year Metlakahltla grew in importance and in influence, and came to be regarded as the centre of good work of all kinds, especially of all civilizing and humanizing movements, for the benefit of the Indians of British Columbia. As a missionary centre, also, it grew. New Missions were established on the two rivers of that part of the colony, the Skeena and the Nass; also on Queen Charlotte's Islands, and at the north end of Vancouver's Island. (These will be noticed presently.) A succession of distinguished visitors bore testimony to the bright spectacle presented by Metlakahltla, and to its general good influence. Lord Dufferin, then Governor-General of the Dominion of Canada, visited the place in 1876, and highly complimented Mr. Duncan upon all that he saw. In 1877 came Bishop Bompas of Athabasca, and in 1878 the beloved originator of the Mission, Admiral Prevost; both of whom testified warmly to the remarkable work done, though the former, who stayed three or four months, perceived weak points.

Between 1860 and 1879 the Society had sent out several missionaries in holy orders, with a view to their taking pastoral charge of the settlement alongside Mr. Duncan's lay superintendence, and with a view also to their training Native evangelists and teachers. But not one stayed long. Some retired through failure of health; others were sent to open the new outlying Missions. It was difficult for one whose sole work, humanly speaking, the Metlakahltla Mission was, to divide it with others; but besides this, Mr. Duncan had taken alarm at the introduction of ritualistic views and practices at Victoria, the capital of British Columbia (500 miles off, however), and feared any steps that would bind the settlement closely to the Church of England. The Bishop of Columbia, generously recognizing the difficulty, refrained for some few years from visiting the Mission, to avoid friction; and it was at his invitation that Bishop Bompas (being a C.M.S. missionary) crossed the Rocky Mountains and performed episcopal functions there instead. But one great defect was not remedied: the Christian Indians were not admitted to the Lord's Supper. This was put off continually for various reasons, Mr. Duncan fearing that the Indians would look upon the sacrament as a sort of fetish, although the Committee, feeling that the Lord's command was paramount, and knowing by experience in all parts of the world that He takes care of His own ordinance, wrote again and again strongly about it.

In 1879 Bishop Hills, being on a visit to England, arranged with the Society a plan for providing its Missions with more immediate episcopal oversight. He had come charged by his Diocesan Synod to take steps for dividing his vast diocese into three—Vancouver's Island, New Westminster, and Caledonia—which would form an ecclesiastical Province on the west side of the Rocky Mountains, just as, on the east side,

**First baptisms.**

**Growth of Metlakahltla.**

**Difficulties.**

**The Diocese of Caledonia.**



seven dioceses form the Province of Rupert's Land. The northernmost of these three divisions, Caledonia, would comprise the field of the C.M.S. Missions ; and the Society therefore undertook to guarantee the income of the Bishop for this division, provided that the Committee were satisfied with the appointment made. The scheme was happily consummated by the choice of the Rev. Wm. Ridley, Vicar of St. Paul's, Huddersfield, who had been a C.M.S. missionary in India, but whose health had been unequal to the trying climate of the Peshawar Valley. Mr. Ridley was consecrated on St. James's Day, July 25th, 1879, at St. Paul's Cathedral. The Diocese of Caledonia comprises the territory lying between the Rocky Mountains and the Pacific Ocean, with the adjacent islands, and is bounded on the south by a line drawn westward from Cape St. James, at the south end of Queen Charlotte's Islands, and on the north by the 60th parallel of latitude. It comprises, therefore, the mining districts on the upper waters of the Fraser and Skeena and Stachine rivers, with their rough white population, and many thousands of Indians of the Tsimshian and Hydah nations on the coast, as well as others in the interior.

Bishop Ridley reached Metlakahla in October, 1879 ; but after two years of quiet, persevering effort, during which he visited all the outlying Missions, and stayed away the whole winter of 1880-81 to avoid friction, he failed to move Mr. Duncan. At last the Society sent out an ultimatum : Mr. Duncan was either (1) to allow the people to be prepared for admission to the Lord's Table, or (2) to come to England to confer with the Committee, or (3) to hand over the Mission to the Bishop, and retire. His rejoinder was to call the Indians together and ask if they would stand by him. Naturally, the great majority declared for him, and seceded from all connection with the Society ; but a minority, including the most decided of the Christian chiefs, clung to the Church and the Bishop. This was in November, 1881.

For several years the position at Metlakahla was very difficult and painful.

**Two parties.** The adherents of the two parties lived side by side in one village. The church which Mr. Duncan had built in 1872, was used by him ; while the Bishop and his church members worshipped in a small building on a plot of ground belonging to the Society. The majority were not content to give the minority toleration, but tried in every way to force them to leave or to procure their ejection. Again and again the Government of British Columbia had to interfere ; but it was the patience and forbearance of the minority, under Bishop Ridley's guidance, that alone prevented a serious breach of the peace. The Society at one time contemplated the quiet removal of its Indian adherents to some other place ; but this proved impracticable under the Government regulations for Indian reserves. In course of time the main conflict came to be, not a religious one between the two sections on church questions, but an agrarian one between Mr. Duncan's Indians and the Government on their respective rights in the land ; and a Commission, appointed to inquire into the disputes in 1884, strongly condemned the leaders of the secession, and vindicated the minority from aspersions cast upon them. The Society then made one more effort for peace, by sending out, in 1885, General Touch and the Rev. W. R. Blackett to report upon all the difficulties. The result was to deepen the Committee's confidence in the Bishop, and to show the superficial character spiritually of much of the previous work, despite its undoubted success on the secular side ; but no *modus vivendi* was settled between the two parties of Indians. In 1886, an armed attack upon the Mission premises by the mal-

**Mr. Duncan retires.** contents compelled the Government to arrest some of the leaders ; and this brought matters to a crisis. Mr. Duncan appealed for money and protection to the United States ; and in 1887, with the permission of the President, he moved his Indians in a body to a place seventy miles off at the southern extremity of the Alaska coast-line, within United States territory. Before leaving they wrecked many of the buildings, and Metlakahla, though ever since in the enjoyment of peace, is now but a small settlement comparatively.

All this while the Bishop has laboured devotedly, with Mrs. Ridley, for the spiritual and material welfare of the Indians under his immediate charge, in addition to the superintendence of the rest of the Diocese. In particular, considerable portions of Scripture have been translated into the Tsimshian language, which had never been attempted before.

#### OUTLYING MISSIONS.

1. *Nass River*.—In 1864, a Mission was begun on this river by the Rev. R. A. Doolan, and, after a time, some fifty Indians of the Nishkah tribe having been influenced to abandon heathen customs and put themselves under Christian instruction, a small settlement similar to Metlakahltla was established at *Kincolith*. This work was carried on for some years by the Rev. R. Tomlinson, who subsequently joined Mr. Duncan in seceding from the Society. The station has been a difficult one, owing, among other causes, to the advent of a Canadian Methodist Mission; but the Indians up the river have been evangelized, and many hundreds baptized. At the head of the navigation of the Nass stands the interesting Mission station of *Aiyansh*, founded in 1884 by Mr. McCullagh, who has laboured there with much energy ever since.

2. *Skeena River*.—This river is the principal water highway into the interior. Bishop Ridley occupied *Hazelton*, an important post at the forks of the river, 180 miles from the mouth, in 1880, and gathered some interesting converts from the Kitikshian Indians; and other missionaries have carried on the work,—latterly, the Rev. John Field, formerly of West Africa, and afterwards of Ceylon.

3. *Queen Charlotte's Islands*.—These islands are inhabited by the Hydahs, the finest and the fiercest tribe on the North Pacific coast. On the northern coast of the northern island of the group is the chief trading-post, Massett; and here the Rev. W. H. Collison landed in 1876, and began what seemed a most unpromising Mission. Under him and (after his removal to Metlakahltla) under the Rev. C. Harrison, a remarkable work has been done. Hundreds of Hydahs, once the terror of the coast, have been baptized; and savage customs are almost entirely abandoned.

4. *Kwagutl Mission*.—The Kwagutl Indians inhabit the northern part of Vancouver's Island and the adjacent small islands, and are thus far distant from Metlakahltla (300 miles south), and not within the geographical limits of the Diocese of Caledonia at all. But, by arrangement with the Bishop of Columbia, the C.M.S. Mission to this tribe is, like the rest of the Society's work on the coast, superintended by Bishop Ridley. It was begun in 1878 by the Rev. A. J. Hall (one of the missionaries sent out, as above-mentioned, to be pastor at Metlakahltla, but then induced to go elsewhere); and he has laboured ever since. The station was for some years at Fort Rupert, on Vancouver's Island; but in 1881 it was removed to *Alert Bay*, on one of the small islets in the narrow channel between Vancouver and the mainland. Mr. Hall has reduced the Kwagutl language to writing, and translated portions of the New Testament into it; but the number of Kwagutl converts has been small, and in this respect the Mission has differed from those among the Tsimshians and Hydahs.

*Statistics, 1890*.—European Ordained Missionaries, 9; European Lay Missionaries, 2; Native Lay Teachers, 11; Native Baptized Christians, 935; Catechumens, 141; Communicants, 203; Scholars, 374.

#### CHRONOLOGICAL TABLE.

1856.—Captain Prevost brought before C.M.S. the needs of the Indians.  
 1857.—Mr. Duncan landed at Fort Simpson.  
 1858.—British Columbia Colony formed.  
 1859.—Bishopric of Columbia established.  
 1861.—First Baptisms of Tsimshian Indians.  
 1862.—Indian settlement of Metlakahltla established.  
 1863.—Visit of the Bishop of Columbia to Metlakahltla. More baptisms.  
 1864.—Mission begun on Nass River.  
 1876.—Rev. W. H. Collison began work in Queen Charlotte's Islands.

1878.—Kwagutl Mission begun by Rev. A. J. Hall.  
 1879.—Rev. W. Ridley consecrated Bishop of Caledonia.  
 1880.—Bishop Ridley occupied Hazelton.  
 1881.—Secession of Mr. Duncan.  
 1884.—Mission established at Aiyansh.  
 1885.—General Touch and Rev. W. R. Blackett sent by C.M.S. to report on Metlakahltla difficulties.  
 1887.—Mr. Duncan removed his Indians to within U. S. territory.





